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CALVINIST CONTACT
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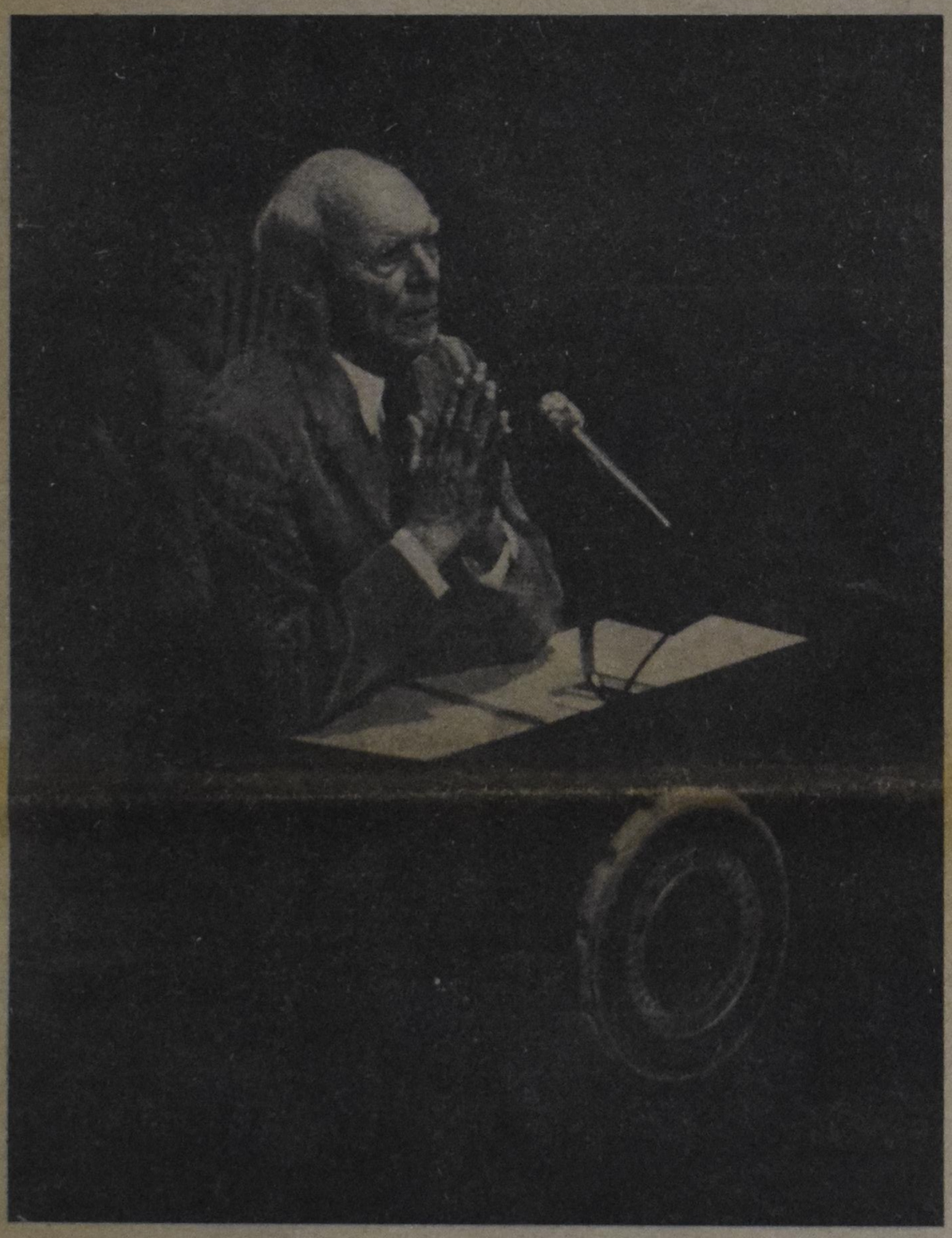
"Our culture is filled with fantasy," says Muggeridge



by Tom Ozinga

Mr. Ozinga is college relations director at Calvin College, Grand Rapids, Mich.

What will future generations find when they dig into the ruins of our time? Something akin to the Dead Sea videotapes, says noted journalist, Malcolm Muggeridge. He expects they will see our culture reflected in our videotaped remains. They will decipher a religion of consumption, performed in supermarket temples, with choirs of muzak in the background and a liturgy of salesmanship to accompany this worship. Then they will watch us leaving our sacrifices at the checkout counters.

Muggeridge used his barbed wit in the Calvin College spring lecture series to express his pessimism of our fantasy-ridden culture. At 76 years of age, he says he can "see things more clearly now" than during his highly acclaimed career. His cultural criticism comes out of a lifetime of journalistic involvement with many countries, including Russia. His parents raised him to believe in a socialist utopia, a belief that was destroyed by his two-year stay in Moscow as a correspondent in the 1930s. Since his conversion to Christianity in the late '60s, Muggeridge has written several books on Christian life and has maintained his involvement with journalism through teaching and television appearances.

Much of his criticism is directed at television. His lecture at Calvin on "Christ and the Media" singled out television as the major purveyor of fantasy in the world. It transmits fantasy by becoming a surrogate pair of eyes for viewing the world. He claims the average person spends 12 years out of 70 "gooping at the TV." TV slowly produces a capacity in us to believe lies, he claims, making our times the Age of Credulity for future historians. Commercials are blatant culprits, and their success at projecting fantasy is evident in the millions of dollars businesses spend for prime time commercials.

Even TV news supports the fantasy. News in general has often become "Newzak," a word he coined to compare news to bland background music. TV in particular produces "a melange of news calculated to produce a condition of total vacuity," he explains in his wry, semi-sarcastic style of humor. Newspapers and radio "pale in comparison" to the effect of TV.

Muggeridge develops his attack on TV with a more serious tone when he notes that one effect it has had in its short history is "getting everybody to think in the same way." Citizens start thinking of themselves more as spectators of events rather than participants, a situation which "produces a queer sort of fatalism."

This effect is partly based on TV's visual element. The images themselves produce a kind of paralysis, he claims. People stare at the TV without really looking and grasping what is expressed and for what reasons. After his own appearances on TV, he notes how people would tell him they "saw" him on TV yet could not repeat the gist of his statements.

Although the visual element gives TV its power, his main target is not the medium but how it and other media are being used. He lambasts all media as the "output of and expression of 20th century man to live in fantasy, to say that all essential features of his life do not matter." What are these fantasies? He points to death which does not really happen because old people stay lively and funny and are kept running with "spare parts." Sex is portrayed without consequences in the context of instant remedies such as abortion and contraception.

Muggeridge insists he is "not denigrating the media to amuse myself, but because I can see them leading human beings into this involvement with fantasy and because I see the only alternative to it is Christ."

But if Christianity were to compete for a TV audience, it would have to accept low standards of excitement and entertainment, or else settle for a small audience on some obscure cable channel. He admits that TV is tantalizing as a medium to evangelize because it reaches so many people. Despite sincere, non-commercial efforts to use TV for evangelizing, Muggeridge ultimately believes that "the words of truth that were brought into life by the incarnation cannot fit this medium."

What means can Christians then use to witness? "What is most important," he answers, "is people who by day-to-day life are conveying that wonderful, mystical love." He believes this can be done in the arts by human eloquence and "by the brotherliness of Christians for one another."

He concludes, "One knows that one need not succumb to all the fantasy of the world."

Home missionaries brace for invasion

Recent improved relations between the United States and the People's Republic of China has opened some unexpected opportunities for the Christian Reformed Church.

No, the denomination is not opening a Mainland China mission field. At least, not yet. Rather, the new-found ties between the nations have paved the way for many Chinese students to come to the United States to attend colleges and universities.

Several such groups of students have already found their way into institutions and communities ministered to by Home Missions personnel.

Rev. Peter Yang from San Francisco reported that seven scholarship recipients from the People's Republic have already arrived at schools in that city.

Campus Pastor Jason Chen at the University of Iowa in Iowa City also wrote recently of the expected arrival of ten Chinese students. Chen's report reflects positively on the witnessing efforts of Chinese Christians at the university and expresses hope that they will have an impact on the lives of these new students.

Other Chinese students are expected to be contacted at Los Angeles universities through the Home Missions' Crenshaw Christian Reformed Church and the campus ministry at UCLA. The Hyde Park CRC in Chicago is ready to receive those coming to the University.

Through God's providence, a politically motivated action, viewed by many as detrimental to God's Kingdom, is once again being used to the furtherance of that Kingdom. Though the door to Christian missions in China is still closed, there seems always to remain an avenue of hope for those millions of people.

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Viewpoint

Edmonton churches face the challenge of urban sprawl

The Church is planning to build a city. That may sound strange to many of us because the Church has traditionally been preoccupied with evangelism, internal growth and the proclamation of the Word of God. But the Church does not end here ... at least, not when you live in Edmonton, Alta.

You see, Edmonton (population 480,000) is no ordinary city and the 10 Christian Reformed Churches that thrive in the greater Edmonton area are not your average, introverted church. In fact, some noble Dutchman might very well rename Edmonton as Kuyper City. The Council of Christian Reformed Churches in Edmonton is not an idle body.

When the Council got wind of the city's plan to move its urban boundaries way out into the Prairies, it asked this question: "What do you do with a city that wants to expand to almost seven times its present size — from 123 to 855 square miles — making it the largest city (by area) in Canada? The Council decided to help with the planning process.

Even though Alberta's Local Authorities Board and the provincial cabinet still have to approve the city's proposal to expand, the city is nevertheless going ahead with plans and proposals.

But the Council of Christian Reformed Churches in Edmonton is not sitting idly by while the city does its planning. Each consistory has been asked to study the Edmonton General Plan which will plot the city's development until 2001 and they have been asked to bring their ideas and criticisms to a special meeting of the churches on May 26. Out of that meeting the council of churches will prepare a brief to be presented at city council's public meetings, when they are held.

Edmonton's General Plan will look at land use, transportation, neighborhood plans, downtown development and parks. The plan was written in 1971, is undergoing major revision now, and will be reviewed every five years.

Why does Edmonton want to expand to such a large area? Why does it want to become twice the size of Hong Kong? Mayor Cec Purves says that the city has no choice but to expand to keep pace with the soaring demand for both industrial and residential land. Edmonton, he says, is "literally surrounded and cut off from further economic land expansion by her neighbours."

Neighbouring regional governments are fighting the proposal and a poll back in April indicates that Edmontonians themselves are opposed to the plan 4 to 1. Despite all that the city fathers indicate that they will succeed in convincing the Lougheed government that their unique situation requires a unique solution. And the planning goes on.

What kinds of things will the church look at? Will it simply get involved in picking church sites throughout the enlarged geographical area, perhaps doubling the present 10 churches within the great city area to 20? Perhaps. But there are also other concerns, social concerns.

The Council of Christian Reformed Churches in Edmonton is concerned about the preservation of the "neighbourhood" concept, the individual communities. How will rapid population growth affect that?

Given all that land, will the city plan a horizontal city or a vertical one; will it become a sprawling metropolis of single family dwellings or will apartment buildings soar skyward to "pack in the population"?

Should all the employment be downtown or should that, too, be spread out in industrial or retail parks throughout the city?

Perhaps a more significant and basic question is this: "Should good Prairie farmland be turned into residential and commercial havens to support the oil-rich province?"

The city is welcoming, indeed encouraging, input during this early development of the General Plan. The Church and various Christian organizations such as CJL Foundation and the Christian Farmers Federation are providing input from a Reformed perspective.

The Edmonton community could have retreated to their pews and their committee rooms. They could have simply focused their attentions on the pending opening of The King's College this fall or on some other form of "internal joy" but that is quite unlike Edmonton.

Edmonton has the human resources, the talent and the manpower to become engaged in projects such as the city's General Plan. It would have been sad if they would have sat idly by.

Keith Knight

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Dateline: The World

The winds of change in the Roman Catholic Church — Conclusion

Rev. Anthony Pezzota, a former Roman Catholic, who is now a Baptist missionary teaching at the Asian Theological Seminary at Manila, contends resolutely that born-again Catholics need to change church fellowship. He maintains that fellowship must be in love and truth. The inference is that he sees the Roman Catholic as a false church.

What will happen to the Roman Catholic Church? The answer lies buried in the tomb of time.

I find the Philippine evangelical discussions on Roman Catholicism fascinating. They testify of deep concern and realism of what is taken place in the Roman Catholic Church.

Should born-again Catholics stay in the Roman Catholic Church? An excellent question, but I haven't heard evangelicals asking: "Why do we still have Protestantism? Why are we not Roman Catholics? Was the 16th century Reformation unnecessary?"

What is the key issue that sets Protestantism apart from Roman Catholicism? What is the soul of the Reformation? Is the Roman Catholic Church of the latter part of the 20th century a reformed Catholic church? Aside from the great variety of issues that have come out of Vatican II, later developments and the winds of change, I believe that the root of our differences is still the doctrine of grace. The doctrine of grace was the key issue faced by the leaders of the Reformation and it is still the key issue for us today.

It is not easy to write on Catholicism. So many articles have already been written. Yet, I feel compelled to make a few observations as a Reformed Christian living and working in the only Catholic nation in Asia.

How much has the Roman Catholic Church actually changed? The Dutch cardinal Alfrink has said that the basic doctrines of the Roman Catholic Church cannot be changed. He remarked that Vatican II can't contradict the declarations of the previous church councils. So, despite all what was said and done during Vatican II council sessions, the heart of Catholicism appears still the same. Therefore, as I see it, the doctrine of grace is still the issue that divides Protestantism and Catholicism. The soul of the Reformation is the antithesis of sin and grace. In Catholicism man is cooperating with grace.

The Filipino Catholic believes that works must be added to grace. Do the best you can and God will do the rest. But when and how do you know that you have done your best? Though man has sinned, he still has power to do good things, things so good that he can earn merits in the sight of God, and salvation depends on them. The sinner is saved by the merits of Christ, plus the merits of the saints and his own.

The council of Trent, in the sixteenth century, defended the merit-earning through good works, the works that precede grace as well as the works that follow grace. Grace is voluntarily received. It is God's assistance given to the believer in keeping the law. It is power poured into a person through which he becomes changed and holier.

Vatican II didn't make any changes in Trent's teaching on man cooperating with grace. It declared that "the unique mediation of the Redeemer does not exclude but rather gives rise among creatures to a manifold cooperation which is but a sharing in this unique source."

The Marian doctrine is still a stumbling block for the Protestant. It illustrates the Catholic concept of grace. According to Catholicism, Mary has a special place in the economy of salvation. Vatican II said that "just as a woman (Eve) contributed to death, so also a woman (Mary) should contribute to life." Mary is viewed as "used by God not merely in a passive way, but as cooperating in the work of human salvation." Even in heaven, Mary still is active in working on behalf of the faithful. "For, taken up to heaven, she did not lay aside this saving role, but by her manifold acts of intercession continues to win for us gifts of eternal salvation." A 1975 Philippine Catholic position paper says that the faithful have the most powerful ally in their fight against sin: "Our Lady, help of Christians and refuge of sinners, our mother, and our queen."

David F. Wells, in his book, *Revolution in Rome*, makes this pertinent observation: "Mary is the prototype of the Roman Catholic. By her cooperative action, she won the approval of God. By implication, does not this divine approval also extend to the whole Catholic Church? And is not the basis of works in salvation also divinely approved? In Mary we have seemingly irrefutable validation of Roman theology at its fundamental points."

The fact that Vatican II has changed so much in the church of Rome, but retained Mariology, leaves us to ask: "Isn't the biblical way of salvation at stake here?"

The biblical doctrine of grace has never been popular. At the seminars we conduct once a month for the community, we are often asked about the need of man to cooperate with God in matters of salvation. "What is our role in the salvation of our soul?" Our answer always is: "We are utterly dependent on God's grace until the day we die. Christ has paid it all through His perfect obedience even until death. He merited for His people their salvation in full."

Was the Reformation in vain? I believe that God raised up Martin Luther to restore the Gospel of free and pure grace. Luther renounced dependence on good works and taught again dependence on God's grace alone for salvation. The Reformer affirmed that we can supply nothing but the sinners to be saved. He was determined to deal seriously with man's sin, with original sin, his total inability to save himself, the total and utter corruption of the heart, the depth and horror of the fall of our first

LETTERS

Group life insurance conversion

Dear Sir:

As a professional life underwriter, I was happy to read the comments made by S.A. (C.C., May 4/79) regarding conversion privileges under a group life insurance contract. His knowledge about our product transformed what could have been a meager existence into a future without financial worries at least. A widow's life and that of her children is hard enough without a husband and father. Ask any widow! Fortunately, in most cases, financial hardship can be avoided by acting upon advice of an experienced Life Underwriter — a life insurance salesman.

This brings me to Mr. Houtman's additional comments, which were confusing and inaccurate in their omission of some key points. It is unfortunate that he gives advice on a product with which he is not completely familiar. I am not only referring to group life insurance, but also to his series of articles in Calvinist Contact on life insurance, RRSP, etc. during the course of several months in 1978. His advice and comments are in my opinion often one-sided, in error and confusing. His advice with regard to group life insurance should have been, "Call your life insurance man. Ask him to explain the benefits you and your family are entitled to under the group insurance plan at your place of employment."

He does not mention the life underwriter at all, but instead shifts the responsibility to the employer and the employee. The employer does his part by distributing the group insurance booklet (often without any explanation). The employee has a very unclear picture of what his benefits are and the booklet describing all his benefits generally gets lost in a bedroom drawer, largely unread except for the drug and dental benefit. Indeed the employer and employee have a responsibility, but who is better equipped to answer all questions but the professional life underwriter?

In closing, my advice to your readers is, when in need of medical advice — see a doctor; when in need of legal advice — see a lawyer; when in need of insurance advice — see your life insurance man.

Henk Brasz
St. Catharines, Ont.

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Christian adoption agency needed in Canada

Dear Sir:

Two needs that frequently come to a pastor have the ability to resolve each other, but very infrequently do so. And that bothers me. What I am referring to is this.

1. It happens in our churches that girls experience pregnancies leading to children which for various reasons they decide to give up for adoption. How can these mothers with deep concerns and love make sure that their children enter homes where Christ is honoured by fathers and mothers in living and self-denying ways? Or, for many of them: "Is there a way in which my child can be raised in a home with the likelihood of receiving a Christian upbringing, including a Christian education?" To most likely accomplish that, the child should be brought into a home of Reformed persuasion.

2. There are many parents and parents-to-be in our churches who wait longer and longer to adopt a child. In Alberta the waiting time is around two years. Furthermore, various rules have been adopted ("no more than two", "none in case of voluntary sterility," etc.)

Now, how can these two be brought together without losing the most vital ingredient, confidentiality? Is our country and our church large enough to preserve the anonymity? And that is a big question. That risk has to be weighed over against the release of the child to governmental social agencies who promise to do the very best for the child "including religious preference."

My concern for this vital matter leads to the following — to explore and organize a small committee of qualified people to serve as a possible agency. Before we proceed with this I need to hear some response in a brief note to the following questions:

From prospective parents: "Who in Canada in our Reformed fellowships are waiting to adopt a child?" From pastors: "Would you be willing to work with us in the placement of a child born to an unwed mother in your church? Would you be willing to work with us in the placing of a child with a possible family in your congregation?"

Obviously, confidentiality will be of the essence. Should there be significant response from all over Canada, we will explore the various aspects and its full implications.

Who is concerned with me? I would like to hear from you.

Rev. Henry Wildeboer
3600-15A St. S.W.
Calgary, Alta. T2T 5P8

Dateline — The World

continued from page 2

parents in paradise. He laid hold on grace. He confessed that "after all, nothing we can do is of any avail, however good a life we live."

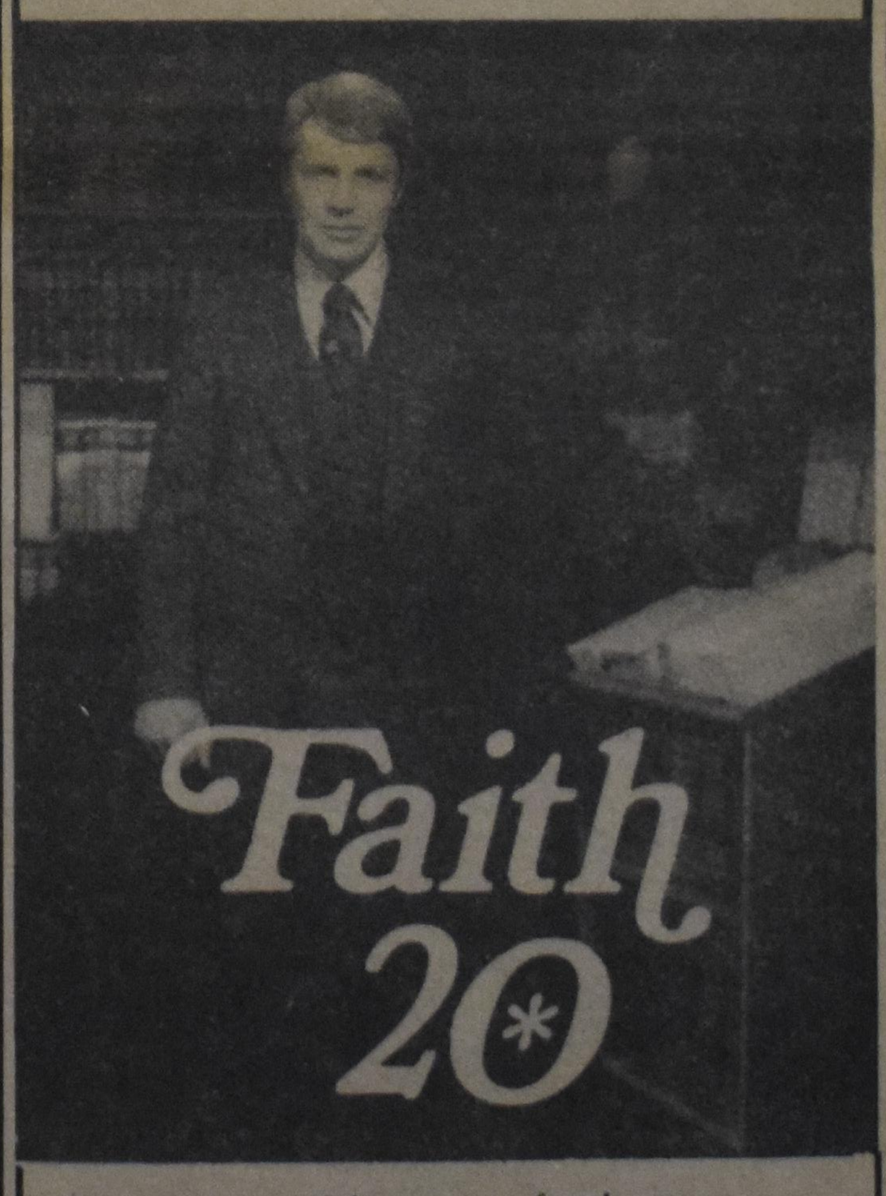
Luther believed that the grace he taught was none other than the grace expounded by the apostle Paul in his epistles. He is reported to have said in his table talks in 1538: "There was a certain cardinal in the beginning of the Gospel plotting many things against me in Rome. A court fool, looking on, is said to have remarked: "My Lord, take my advice and first depose Paul from the company of the Apostles; it is he who is giving us al this trouble."'

Does the preaching of sovereign and free grace lead to lax living or "cheap grace"? "Cheap grace" is the preaching of forgiveness of sins without requiring repentance, without producing fruit and true discipleship. "Grace is costly," writes Dietrich Bonhoeffer, "because it compels a man to submit to the yoke of Christ and follow him."

Martin Luther asked: "How can a man be forgiven and have peace with God?" John Calvin went beyond this question. He was not satisfied with only individual, personal reconciliation with God and the assurance of his salvation. When grace has overcome a man, his work begins and he becomes a co-worker with God. Discipleship springs from the fountain of grace — Christ alone. As disciples of Christ we are to confess Him according to His word. Isn't this what James meant with "Faith without words is dead"?

We don't know what will happen to the Roman Catholic Church. And this is not the time to recall old polemics. With prayerful interest we should follow the breathtaking developments taking place within the church of Rome, and continually subject whatever happens to the authority of Scripture. But as we watch and pray, the church of the Reformation must continue to proclaim with boldness — salvation is through grace alone. Our sins rise up against us, but God's grace alone is sufficient to blot them out. Christ is still the only way to the Father, and all our good works are but filthy rags. We must come to the Lord with empty hands of faith while saying: "Nothing in my hands I bring, Simply to thy cross I cling."

CRC-TV
PRESENTS



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Church Page

Church leaders look inward

We had an animated and very cordial discussion on what we heard at the consistory workshop a few weeks ago about the elders' and deacons' tasks. Elders are to be pastoral in their relationship to the church people as servants equipping and guiding the congregation into serving God in the world, but not doing the job for them. Deacons are to equip and guide the congregational members to do healing in the church and in the world.

Our "goal setting" period came quite naturally, arising from the discussion on special offices which are actually "servants" and "gift enablers" for the congregation. First, we felt we have to guide and enable God's people to more openness and communication as well as sharing in a free atmosphere. We must accept people as they are, nor forcing them to pretend to be what we want them to be. Overcoming impersonality is quite a task, and we must start to be open and vulnerable as leader-servants.

Suddenly we noticed that many groups and clubs in the church are now working independently of each other, without knowing what the other does and aims for. How does every group fit in with the whole program of equipping Christians, young and old and what gifts are developed in each group? More unity or purpose must be found.

Lastly, we agreed that we must pay more attention to the healing ministry of the church. In the past needs and hurts were different from today's. There used to be many financially poor people to be taken care of. Today broken homes, and other deep hurts need counselling, a merciful listener — counsellor who can assist in healing in Jesus name. We have set another special evening to continue our goal setting and discussion.

Bethel Chr. Ref. Church
Lacombe, Alberta

Exhortation to pre-confession class

To the pre-confession class, at the meeting with Consistory on Monday, March 19, 1979 in Westmount Christian Reformed Church.

Dear Peter, Bert and Debbie, George and Pat, Fred and Sue, Linda, Brenda, Margherita, Evelyn, Alice, Bonnie, Grace, and Ken:

You have given evidence in responding to God's call to follow the Good Shepherd, Jesus, the Christ, our Saviour and Master. You have expressed yourself honestly and openly before your Christian Officers, that you want to live a committed Christian life. You are willing and ready to confess publicly that you are convicted by God's Holy Spirit of your unworthiness before God because of sin, but also that you are convinced that Jesus saved you from your sins by his obedience to suffer and die on the cross and so to take your curse away. We take it that you trust to be on your way to heaven, since you accept wholeheartedly the truth, made clear in your baptism, that you are God's children, set apart in this world for Christian service.

You are already aware of the fact that Christians will meet opposition and hardship. We will be tempted by Satan in many ways to compromise with evil and to take it easy with our Christian commitments. At the same time we may see these temptations as a test from God himself to strengthen us in faith and hope and love.

Therefore, as your elders we warn you to be alert. We urge you to read the Bible with good devotional guides. We exhort you to come to the assemblies of the Church for Sunday worship and for congregational meetings, because when you are communicant members, you are responsible with the other members for the well-being of the church. We expect you to exercise Christian discipline, by approaching lovingly those who sin against you and to share the forgiveness of Christ.

As a consistory we challenge you in the Name of the Lord Jesus to: Join a young adult, or couples club for Bible study and fellowship, finding some practical project in which you can work out some aspect of Christian love. (For ideas you could contact the deacons.)

We urge you to volunteer or respond to appeal for help in teaching in Church School, teaching or helping V.B.C., in becoming a member of one of the committees of the consistory, in making yourself available for counselor in Cadets, Calvinettes, Busy Bees or Boys Alive, or in joining C.E.T. Training (Congregational Evangelism Training) for a 12-week course in the fall.

We remind you to accept your financial responsibility for church and Christian schools because we are members of one another. (Remember that those who have children in Christian schools contribute around 20 percent of their total income for church and school.)

We would want you to be positive in your lifestyle and in your criticism, remembering that we are serving, saved sinners in daily need for instruction, reproof, correction and training in righteousness, so that we help each other to bear each others burdens. And some are very heavy. Therefore, we need the power of God, which he grants without fail.

As a Consistory we pray that our Lord bless and strengthen you.

Westmount Chr. Ref. Church
Strathroy, Ontario

Pastoral Pondering

Prayers for meals outside the home

The same principles for prayers at home apply to us when we are at school, on the job or in a restaurant. We must be honest and admit that at one time or another we have all been guilty of not praying in public and have managed to think up all kinds of lame and even ridiculous excuses to cover our guilt, even to the extent of hiding ourselves in a corner, in any case, of making sure that no one noticed us while we prayed (legalistically). We should all realize that such conduct on our part is self-condemning. Think only of what our Saviour says in Luke 9:26: "Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory". Or think of what he says in Matt. 10:32-33: "Everyone, therefore, who shall confess me before men, I will also confess him before my Father — But whoever shall deny me before men, I will also deny him before my Father" (cf. Matt. 10:28 etc.)

Let us all be warned that God looks right through all our flimsy excuses and discerns the heart. Parents should very much impress these things upon their children.

Remember Prov. 22:6? Praying for one's meals in public should never be a matter of exhibitionism but should be done with simplicity. Even total unbelievers will often respect a Christian when he says quietly to those nearby, "Excuse me for a moment, please, while I say grace." This will then also very often become a point for discussion and a golden opportunity to explain our actions in the light of God's Word (cf. I Pet. 3:15). Much more could be said about this but I am sure that every reader knows his or her own actions and is, therefore, also quite able to make the necessary applications.

from *The City Guide*
of the Canadian Reformed Church
Edmonton, Alberta.

Election and reprobation

Done any thinking about these lately? It has been said that election does not function as a comforting truth in many of our lives. One of the reasons suggested for this is that we see the "flip-side" of election to be reprobation. Is that true?

We are saved by grace. "It was not so much I that found ...." God chose to save us in and through his Son. Salvation is God's sovereign act of grace. Those who are not saved are condemned because of their unbelief. However, does God sovereignly and eternally destine some to perdition?

Some would say "yes" and would even use the Canons of Dort to justify such an answer. But do the Canons actually mean to teach that or do they speak the way they do because of the issues they were fighting in the churches when the Canons were written.

Dr. H. Boer, a Christian Reformed Missionary, argues that the Canons do indeed teach reprobation as the "flip-side" of election and furthermore he feels that there is no biblical justification for them to do so. Now, when a member of the churches who subscribe to the Canons feels that there is need to correct a confession biblically, he presents a "gravamen" against the Confession to the churches. This Dr. Boer has done. It can be read in the Acts of Synod. Dr. Boer argues that the Bible does not teach reprobation in the same manner that it teaches election by grace.

Rev. P. Nicolai
Fellowship Chr. Ref. Church
Toronto, Ontario

Church News

CHRISTIAN REFORMED

Declined

— to Renfrew, Ont., Rev. Evert Gritter, campus chaplain at Hamilton, Ont.

New address

Dr. Sidney Greidanus, 10836 - 147 Street, Edmonton, Alta. T5N 3E2, effective June 15.

Classis Chatham

At its regular meeting, held May 15, and with the concurring advice of the synodical deputies, Classis Chatham hereby informs the churches that A.P. Geisterfer is eligible for call. His address is R.R.6, London, Ont. N6A 4C1, (519) 268-3938.

G. Bomhof
Stated Clerk.

FROM COAST TO COAST

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Drumheller-CJDV(Sat)8:30 p.m.910
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB .. 8:30 a.m. 1280
Peace River-CKYL... 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR..... 11:30 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB ... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Hamilton-CKOC ... 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO.. 4:30 p.m. 1570
Stratford-CJCS..... 9 a.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN ... 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 10:15 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF .... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal ... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

A story for children

Joey's new home

by Berta Hosmar

"It's not my turn to dry the dishes. I did them this morning," said Nicole, but before she had a chance to leave the dining room, Dad stopped her. "Tim, Nicole and Freddy, all three of you, stay here for a minute. Mom and I have something to tell you," he announced.

"Please make it fast, Dad. I want to play hockey and I have to dry those dumb dishes again. I don't understand why Mom doesn't use paper plates," grumbled Tim, and Mom smiled and suggested sweetly, "I know something that will make it easier for you yet Tim, why don't I stop making meals?"

"No way, Mom!" cried Freddy, but Nicole remembered that Dad had something to tell them.

"Come on, Dad. Let's have it," she urged, and Dad didn't need any further prodding.

"We are going to have another child come and live with us," he said and for a moment his three children were dumbfounded.

"Are you going to have a baby, Mom!?" cried Nicole with sparkling eyes, and Freddy yelled, "Yippee, I hope it's a boy!" while Tim just stared, too surprised to speak.

"Not a baby, a four-year-old boy," Dad explained.

"It's like this, kids. You know that Mom works with handicapped children one day a week. Well, because of her work she heard about Joey. The Children's Aid Society is looking for a foster home for him, and they asked Mom if we would give it a try. We expect you children to help us, for it won't be easy at first. Mom will tell you what happened to Joey."

"What's wrong with him, and do we get to keep him?" asked Tim. Mom answered, "As for your last question Tim, we don't know whether he will stay here or not. That will depend on a lot of things. All we know now is that Joey desperately needs a family who will accept him and love him. You see, Joey was a battered child."

"What's a *battery* child?" asked Freddy, and Nicole poked him in his ribs.

"Battered child, you dummy," she corrected.

"It's really very sad," she said. "Dad and I have decided to tell you children everything, for otherwise you'll have a hard time understanding and helping Joey. But please, don't talk about it with other children, okay?

"Joey's father is in prison and will stay there for several years. Joey's mom died when Joey was three years old. He was an only child. A neighbor girl of 16 minded Joey during the day, but soon his father lost his job and could not find other work.

"He stayed home with Joey but he became very discouraged and started to drink too much. He had probably been drinking for a long time already, but now it seemed that he couldn't stop anymore, and he started to beat up his little boy whenever he had had too much to drink. People don't know, and often don't remember what they have done or said when they were drunk and one day Joey got such a beating that he lost consciousness. A neighbor discovered Joe under the table when she came in to bring some mail, and she phoned the police.

"Joey was taken to the hospital and it was discovered that his hip, several of his ribs and some of his fingers were broken and that he had more internal injuries. He stayed in the hospital for many months, and slowly he started to recover. Joey's dad was picked up and it was discovered that he had also taken part in a robbery. That's also why he was sentenced to go to prison for several years. He hasn't seen Joey for a year now, and the Children's Aid Society feels it's better for Joey not to see his father, at least not now.

"Apparently the father is very sorry for what he has done, although he doesn't remember much of it, and we hope and we pray that someday the two will be able to live together again, if Joey's father can prove that he has changed. The shock of losing his wife and his job was probably too much for the father."

The three children had been spellbound while Mom was talking and now Nicole sighed with tears in her eyes, "That poor kid, doesn't he hate his father?"

"Joey is only 4, and we must feel sorry for the father," replied Mom.

"But here is the difficulty, and here we need all the help you kids can give Joey. You see, Joey doesn't talk anymore. He has not said a word during all those months that he was in the hospital. The girl who looked after him and the neighbors have all testified in court that he could talk, but sometimes after a bad shock children may lose their ability to speak.

"Joey will cry or whimper, but he rarely smiles, and the workers at the Children's Aid Society hope that his speech will return after he lives with a family. That's why we want you all to be patient and loving with him."

"I'll teach him how to play hockey," promised Freddy.

"And he can have my stuffed animals, I'm too old for them anyway," offered Tim, but Nicole said nothing. She was still too upset and shaken by what she had just heard. Mother took her daughter aside for a moment after the boys had finished drying the dishes. She knew how sensitive Nicole was and said: "We can't be thankful enough, Nicole, that God has given us so much, and the least we can do is to try to help Joey. I had to tell you kids everything, for you know how the boys are. They'd soon get fed up with a young boy who doesn't talk or laugh or play rough games. They have to know the reason why Joey acts this way so they'll understand him better. Now run along girl, and stop worrying."

A week later Joey arrived.

When the three children arrived home from school they saw a small boy with dark hair and blue eyes sitting in a corner of the living room surrounded by toy animals and dinky toys. Nicole and Tim stared at their new foster brother for a moment, but Freddy sat down on the floor beside Joey and said, "Hi! I'll show you how to race those cars, all you need is a board."

A few minutes later Freddy enjoyed himself immensely, playing with the small cars, while Joey sat and watched. He didn't say a single word.

When it was time for supper, Mom took Joey to the bathroom to show him where to wash his hands, and Nicole noticed that Joey walked with a slight limp. When Joey started to eat she noticed that several of his fingers were crooked. His fingers and his hip were broken, she remembered.

At first the children were unusually quiet at the supper table, but Dad started to ask questions about school and soon everything was back to normal.

"Do you want to play ball, Joey?" asked Freddy after supper, but Joey said nothing.

"Just leave him alone for a while and don't push him," advised Mom. "He needs time to get to know us."

During the following days nothing much changed. Joey cried quite often during the night and sometimes he rocked back and forth in his bed. During the day he would sit quietly in a corner and hug his teddybear or suck his thumb, and sometimes he would get up and play with some toys or watch cartoons on television.

"He's smart," said Mom. "I showed him how to do a puzzle and the second time he did it all by himself. He even smiled when I hugged him and praised him. He understands everything you tell him. But he hasn't said a word to me yet. The doctors hope his speech will come back some day, but they can't promise."

"I know he can't help it, but Joey is kind of boring," complained Tim. "Why, I threw a ball at him yesterday and he picked it up, but then he dropped it and walked away. I don't know how to play with him."

"I know," said Freddy. "Come on Tim, let's take him outside."

Nicole followed the three boys and watched them go to the front yard. The snow had melted and already the grass was turning green here and there. Freddy looked for a dry spot in the soggy yard and all of a sudden he did a head-stand.

"Now you do it Joey, I'll help you," he urged, but Joey didn't move.

"Let's do another trick to make him laugh," suggested Freddy and this time he did a perfect somersault.

Nicole tried hard not to laugh out loud for her brothers were really trying, but without any success.

"Joey doesn't know how to play with other boys," Mom explained to her two disappointed sons.

A week went by and the children became used to the fact that a very quiet boy lived with their family, who played a little, all by himself and who sometimes cried, but who was almost like a shadow, you hardly noticed him. Nicole would draw pictures for Joey and she taught him how to color and how to build towers, and she could tell that Joey started to trust her. Sometimes he would suck his thumb and put his head against her shoulder. It started to bother Nicole a lot that Joey still didn't speak and at night she prayed for the little fellow.

Patiently she would repeat words and sentences for him.

"This is a tower, Joey, and that's a house," she would say, but Joey just looked at her and said nothing.

"I have to go to Uncle Ron's farm tomorrow," said Dad one night. "Since it's on a Saturday, why don't you kids come with me?"

"May Joey come?" asked Nicole. "I'll take care of him."

"Okay," agreed Mom, "but Freddy, remember, don't go near the barn. You know you'll get an asthma attack as soon as you are near a dog or a horse or a cow."

"I know," sighed Freddy. "Those miserable allergies. Will they ever go away Mom?"

"Maybe, as you get older," Mom reassured him. "In the meantime you just have to remember to be careful."

"Yea, just because of you Dad had to sell our cute little puppy," complained Tim.

"Dad should have sold you instead of our puppy."

Freddy wasn't going to take this and Dad had to stop the fist fight that followed. The following day four children piled into Dad's car. The ride took more than an hour and as soon as they arrived Freddy started to play with his cousin while Tim and Nicole and Joey went to the barn. A little lamb was in a pen, all by itself.

"She was a little weak when she was born, so we put her here by herself and fed her milk with a baby bottle," explained Uncle Ron. "She's doing all right now. In another month or so she should be able to go outside in the pasture." The lamb tried to stand up on its wobbly legs but wasn't very successful and Nicole took Joey's hand and made him pat the lamb.

"Nice lamb, Joey," she said a few times. "Nice lamb."

Joey just stared at the lamb but he did not withdraw his hand and the lamb bleated weakly.

The chocolate milk and cookies Aunt Betty served, tasted very good and soon it was time to go home.

"Where's Joey?" asked Nicole suddenly. "Has anybody seen him?"

"Don't worry, he could not have gone too far," Aunt Betty reassured her niece. "Come on, all of you, let's search the house."

"I'll go to the barn!" cried Nicole, and everybody called Joey's name, although they knew Joey wouldn't answer them, but no Joey was found in the house.

"Let's go to the barn and help Nicole," said Dad. But when the small group came to the barn door, it was opened from the inside and Nicole blocked the entrance. "Shhh," she whispered, and her eyes were brimming with tears, but at the same time she looked happy.

"He's here, but you won't believe it. Come in but don't make a sound," she whispered again, and more or less puzzled, everybody followed her. Nicole led them straight to the pen where the sickly little lamb had made its home. Then the others knew what Nicole had meant. Joey sat with his back towards the others and in his arms he cradled the lamb.

"Nice lamb," he said, over and over, in a rather monotonous voice. "Nice lamb."

"He's talking!" whispered Dad, and Tim and Freddy pinched each other excitedly.

"What people couldn't do, an animal did," said Nicole, and the sound of her voice made Joey turn around . "Nice lamb," he said again as he smiled at Nicole.

Nicole knelt down beside him and patted the lamb. A strange thought struck her. All of a sudden she had to think of the Bible verse: "Behold the Lamb of God, that takes away the sins of the world." This little lamb reminded her of Christmas and Good Friday and Easter and Pentecost, all at the same time. God had used this little lamb to make a battered and bruised little boy speak again. More speech would follow, she knew. All Joey needed now was practice.

"Oh thank you, Lamb of God," prayed Nicole silently, as she hugged her little foster brother.

SMALL TALK

Each year the month of May stirs up memories for all Dutchmen, 45 and over. The very fragrance of a flowering shrub may catapult us back to those days in 1940 and in 1945 when, for Holland, the terror of the Second World War came and went.

We all have our own peculiar, terrible, ugly and perhaps even bitter-sweet recollections. I offer mine here for what they are worth, as well as a memento to that never-to-be-forgotten era in the history of my native country. I have no heroic or even exciting tales to tell. I was a child when this horror overtook us and halfway through my teens when, at long last, it retreated with its agonizing, painful spasms felt long afterward.

That first morning I was out in the backyard before breakfast, playing with my sister. I remember flowers. I also remember my father telling our neighbour who poked his head through their bathroom window, soap lathered thick and white on his face, that the war was on. He did not believe it. Who could, actually? The sky was blue, the sun sent its warm rays to the awakening earth, and bees were humming. Later in the day the harsh truth could not be denied anymore when enemy planes droned overhead unchallenged and released their clouds of parachutes.

After five days, we children watched with helpless fright when the news of Holland's surrender to the enemy's brutal force made adults weep with anguish and raise their fist in anger. We learned a new term: "occupied territory", and through the ensuring years became familiar with its dreadful significance. Yet, as unlikely as it now seems, life gradually fell back into its own reassuring rythm again. People used that highly effective, God-given weapon against despair as they clung to their usual routine as much as possible.

Nevertheless, the general atmosphere had changed. A sense of conspiracy pervaded the air. The need was felt and attended to, to encourage and uphold one another. A second marvellous weapon, that of national humor and wit, was sharpened by its intensified use.

In the midst of it all I was plagued by feelings of ambivalence. I loved to listen to the strong, melodious voices of the German soldiers as they sang their songs of conquest while marching down our streets and I used to sneakily follow them for a few blocks to enjoy their chorus a bit longer, all the while uncomfortably aware of the outrage their very presence evoked in the grown-ups around me. And I felt worse yet, for in my child's heart I sometimes wept for those soldiers as I thought to read in their faces the pain of loneliness.

Then, one day, our Jewish neighbours from across the street were gone. Their younger boy who was my playmate and with whom I had shared so many fun-filled days, vanished with them and I never saw him again. Another word was added to our vocabulary. "Razzia". Although I never lost anyone close to me in such a cruel manhunt, its mention reminds me of my father, hiding in our attic like a common criminal and of many other men, and boys even, in the neighbourhood, diving like scared rabbits into cellars and hidden manholes. And we, their loved ones, stood angrily embarrassed at such humiliation.

Meanwhile, that part of the war which is fought with guns and bullets, had raged on beyond our doors. Life in our village had not been touched by that kind of destruction. Until it, too, became part of our experience. To this day I fail in trying to describe the feeling of utter disbelief and panic at the discovery that out of a glorious blue summer sky could descend and erupt such ruthless terror. It took long years and a maturing faith before I could rationally analyze danger instead of being paralyzed by its threat.

God's hand was heavy upon our nation but at the same time beckoned us to come closer, which we did.

I remember full churches, the love of our congregation for our minister who proved to be a strong spiritual leader, a true man of God.

In that final winter of deep despair, I found myself on an old, beat-up bike in the long line of emaciated people, fleeing the cities and looking for a handout of food from the more fortunate rural folk, albeit that I did not have to go begging. Instead, I was expected and lovingly welcomed, after three long days on the road, by relatives who still had food to spare and who harbored and fed me so that, back home, there was one less and very hungry mouth to be filled.

And it was there that one glorious day I greeted our Liberators, big strapping fellows with wide toothy grins, barely able to conceal their embarrassment over so much adulation. It was there that I danced and shouted in the streets with hundreds of others on that evening, early in the month of May, 1945 when news of Germany's surrender broke over a weary, bent but not broken Holland.

Who could ever forget? Again the churches were filled to capacity, thunderous organs accompanied the songs of praise as tear-stained faces were lifted to the God who helped us through. And now, we can only pray that our children and grandchildren who hardly tolerate our tales about those terrible years, may lean on that same God should they ever meet with another such calamity. Then, together, we may face the future fearlessly!

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

Overcoming resentment

There are many people who carry grudges throughout life. Others have secret resentments that are hard to bring out in the open. A young mother who has had many personal problems writes about her feelings. "I must confess that I resent my mother because of the way she tries to dominate my life. At home I was my father's favorite daughter while my mother favored my older sister. She still shows this favoritism. I dread to have her come to my house since she finds fault with my housekeeping and my way of dealing with our two children.

"She's always comparing me with my older sister and always in an unfavorable way. We made the mistake of borrowing money from my parents when we were first married and she will not allow us to forget this even though it has all been repaid with interest. I know it is not right to live with resentment and I feel guilty about it, but I don't know how to handle this situation. When I start to talk about it there are angry words and it only makes matters worse. My husband tries to avoid my mother whenever he can. Dad is very close to me, but he is afraid to interefere since it creates strife in the home. We have thought of moving away to another state but we really don't want to run away. How can a person handle resentment and the guilt that goes with it?"

Resentment is defined as a feeling of displeasure or indignation that develops from a sense of being injured or offended. Resentment is only a form of anger and hostility. When it is allowed to fester it turns into hatred. When resentment is kept inside it is liable to show itself in emotional problems and sometimes physical symptoms like ulcers and headaches. Resentment often results from underlying depression or emotional tensions.

There are several things we can do to conquer our resentments and hostilities. The first and the most important step is to ask ourselves, "Why do we resent a certain person?" The woman who wrote the letter did not do a good job of answering this question. She blamed the whole problem on her mother's favoritism of her older sister and she failed to discover what part she had been in creating this problem in the family. When each parent chooses a favorite child you will not only find that there are problems on both sides on the part of the parents, but also on the part of the children.

When a person feels resentful he should bring it out into the open. This woman should discuss this problem with her mother instead of trying to side-step the issue by complaining about mother to her father. I would suspect that this is one of her real problems, that she can talk to her dad about her resentment and this naturally makes things worse. She should talk with her mother and try to straighten it out in that way.

It isn't wise to say to any person, "You make me angry." Rather, "I have resentment towards you and for this reason it's *my* resentment, it's *my* anger." And we start by saying, "I happen to be angry." Then the person puts the blame for the anger where it belongs. To conquer resentment we must be able to talk about it openly to the person we resent. If this cannot be done (and evidently this daughter seems to have a problem talking this over with her mother), then it would be better to talk about this resentment in the presence of a pastor or counselor.

I've often noticed that resentments fade away rather quickly when they are openly and honestly faced in the presence of a third party. Of course, it's far better not to allow resentments to develop. But as a rule such feelings show an immature reaction, a reaction to somebody that has hurt us or that we think has hurt us. In all of our lives, and especially in family relationships, there are times when we do hurt each other. I always feel that in family living you need a lot of grace, the grace of forgiveness.

When we have resentment in our hearts, we're only hurting ourselves. Oh, we make the life of the other person miserable too, but the problem is ours, not the person who has hurt us. Whenever we face anger it's always that question, "Who are we really hurting?" If I'm angry at somebody, does that hurt the other person or am I hurting myself? The problem is really mine. When we grow and develop in life and become more mature, we don't have to feel angry or jealous or hostile. In fact, we don't want to live that way because part of the Christian way is that we do not live in hostility and anger. We resolve these feelings as we grow up and as we become stronger we can learn to do what God tells us to do, "Let not the sun go down on your anger."

If we can work through our feelings as they arise, we keep resentments from building up and we're able to tear them down. The woman who wrote the letter has obviously not outgrown her childish feelings. In some way her emotional growth has been stunted. I dare say this is also true of the mother who isn't able to sit down and talk about these feelings. For that reason, here are two immature people and they are not handling their situation in a mature way. They're handling it like two children.

We've all had unpleasant experiences in life and if we only move on beyond them and rise above them, we don't have to live with resentment but we can live with a feeling of grace. I can forgive because after all I haven't always been perfect either. When we take that attitude towards life we're following in the footsteps of Jesus who said, "Forgive us our debts as we also forgive our debtors."

THOUGHT FOR THE WEEK:

Make use of your common sense, but add to your common sense also Christian understanding. All of us in life need to be understood, particularly those who have some difficult ways to face in life. But one of the ingredients of love is understanding and that's the expression of Christian love that all of us need.

One-fourth of RBC enrollment is Canadian

by Dan Bloem

Mr. Bloem is public relations co-ordinator for Reformed Bible College.

With a student body as representative of Christians all over the world, the Reformed Bible College campus in Grand Rapids, Mich., looks much like the ethnic diversity of the United Nations. Each of the students comes for professional training in Christian witnessing and for an understanding of God's Word. Presently, 24 per cent of the student body comes from Canada. The attraction is the training in evangelism — in learning to share God's Word with others.

More than 40 years ago, a number of church members felt a need for more training in how to share God's Word. But where does one find a curriculum specifically geared to evangelism with all of its diversity? Evangelism is not just in the pulpit. Evangelism is not just in the mission station. Evangelism is not just in the social work agency. While it encompasses these, evangelism is also the one-to-one contact with our fellow employees or next door neighbors. The frustration was where to find the training to meet these opportunities.

The result was the founding of Reformed Bible Institute to meet just such needs.

Today Reformed Bible College continues in that tradition. Today RBC is even more. It is training from a pecularly Reformed perspective for work in the church and mission. But RBC is also biblical training for witnessing by every Christian in fulfillment of the Great Commission received from our Lord Jesus.

"Go ye, therefore, and teach all nations ... teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." This parting imperative of the Lord Jesus is often called the great commission. If we as Reformed Christians are to take this mandate seriously, perhaps we should call this 'our' great commission. In Matthew 28, our Lord was directing or commissioning us, his followers, to teach — to tell, to share.

Teaching how to share — this is the speciality of Reformed Bible College. The curriculum of RBC is designed to train members of Christ's church to be effective youth leaders, lay evangelists, or missionaries. This emphasis is reflected in its name, Reformed Bible College. As a college, bachelor and associate degrees are available — fully accredited by the American Association of Bible Colleges. As a Bible College, all four-year bachelor candidates major in Bible and Theology. We provide a concentration of courses in Bible, doctrine, evangelism, missions, Christian education, as well as other subjects, dedicated to the spread of the Gospel.

As Reformed, the courses look at life and at learning from the Calvinistic perspective of God's sovereignty and His loving care. In this concern, then, to train workers in evangelism and education for church and mission, we are responding to His church's great commission. Biblical exegesis is the emphasis as the light of God's Word is sought for each of life's disciplines.

The vocational emphasis of RBC is special education. The concern is to make disciples of all Christians — to equip workers for His harvest. But what makes a disciple? A disciple is one who is a disciplined learner, a student of the Scriptures and of its doctrines. This understanding becomes an internal guidance system as one looks at all of life.

The beauty of evangelism, the joy of sharing the Word, is not simply to see the Spirit pluck a soul from the ravages of eternal hell, but also to see the love of God at work within a redeemed life.

A number of colleges share this Reformed perspective with us. But the emphasis at RBC is to provide the student with the specific tools to work effectively within the church or the mission setting. A thorough study of the Bible as the guide for all of life, combined with a concern for effective communication of this Good News, requires a unique curriculum. This type of training may be used in teaching Sunday School, sharing God's Word with a neighbor, or becoming a Calvinette leader, as well as in world missions or inner-city evangelism.

Historically, RBC's roots are within the Christian Reformed Church in which members saw the need for church workers thoroughly trained in the Bible, equipped to serve the church. As a private college its graduates serve many denominations within the Calvinistic fold.

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It is Reformed to have women in the role of dea

by Jac. Geuzebroek

Rev. Geuzebroek is pastor of the Hope Christian Reformed Church in Port Perry, Ont.

The way we hear and see it, one of the great issues at the coming synod of the Christian Reformed Churches will be the matter of "women in the office of deacon."

It seems, as could be expected, that this matter didn't come to rest after the decisions of last year's synod. On the contrary. That I like to say something here about this matter is not because I like to get a new discussion going in this paper before the matter goes to the coming synod. I would simply like to draw your attention to something that I think should be brought up again and again in this connection.

Time and again, one can hear and read that those who are in favour of having women serve in this office are clearly out of line with the Scriptures, the Reformed Confession and the Reformed tradition.

I would like to demonstrate that this is not a true picture. For a committee appointed by Classis Quinte (Oshawa to Kingston area) to look for possible improvement in church visitation as we know it, I went back to a booklet entitled: "Handbook for the churches" (Kerkelijk Handboekjes), issued by P. Biesterveld and Dr. H.H. Kuyper in 1905. It contains the rules of the synods in the Netherlands for the government of the churches.

The first series of rules in this book is called the Articles of Wezel. They don't contain real rules for church government as adopted by a synod. The Convention in Wezel in 1568 was a meeting of non-official delegates who wrote these articles to advise the church who (hopefully) were to meet in synod. In these articles we find a series of proposals about the office of deacon.

They mention two kinds of deacons (and this is very important): the ones who take care of the money for the poor and the money that was willed to those who were poor; and the deacons (and they had this from Calvin) who take care of the sick, the prisoners and the unemployed. The care for "foreigners" who were found in the congregation was entrusted to the first kind of deacons.

They continue in Article 21: "In those places, where this is opportune, we judge that also women who are of tested faith, of good moral behaviour and advanced in years, after the example of the apostles, rightly can be accepted for this office."

It is very clear that they meant these women to work in the line of those deacons who were caring for the sick, etc. It is interesting to see how this idea of the double task of the deacons slowly lost ground in the Reformed churches.

While Calvin knew about the "procureurs" (caring for the poor) and the hospitaliters (caring for the sick), the deacons' work was soon narrowed to that of caring for the poor.

The sick and other needy were left to the government or to private initiative. Calvin's idea about two kinds of deaconal work — giving aid and doing acts of mercy (Romans 12:8) disappeared.

The official synods of the Reformed Churches didn't follow up on the idea of Calvin and the Articles of Wezel. "That way the care for the sick and the aged disappeared from the office of deacon, and so the deaconal office was narrowed" (P. Prins, Geref. Theol. Tijdschrift, July, 1934).

The office of deacon disappeared even more radically in the Lutheran churches. It lasted until the 19th century before things started to change. We see two developments, one in Germany where the movement came alive for an office for women as deacons. But not through the official church. No, it became an office for members of the church, but they worked in institutions under private management.

People (women, and later men) were appointed to work within institutions (diakonessenhuizen). These also spread to other countries such as the Netherlands. These institutions took care of other duties beside the care for the sick; work of tremendous variety for all those who were in need. In addition to that, they also began to work within the churches as deaconesses.

From there we see the same line of development in the Netherlands, especially within the Gereformeerde churches after the Doleantie in 1886. Besides the diakonessenhuizen of the Reformed (Hervormde) and Lutheran churches, there were also the deacons of these churches who established "Eudokia", a Reformed (Gereformeerd) hospital in Rotterdam.

Dr. Abraham Kuyper wrote this in his well-known work, *Encyclodedia*, in 1909: "The care of the deacons touches upon all physical misery: upon the care for those who fall short in their daily sustenance, upon the care for the sick, upon the care for orphans and the aged, upon the blind, mentally ill, retarded ones; in short, upon all those who are in need, caused by the curse of sin." VandenBergh and others supported this idea of Kuyper.

Later on, after the union of the churches of the Doleantie and the ones from 1834, a new debate was opened about this question of the real task of the deacons — the question about the care for the sick, aged, etc. In general, this idea didn't bring about much concrete results. Yet, they provided tremendous guidelines for the building of many institutions of care for the sick and others who needed help.

These developed in addition to the existing diakonessenhuizen where many nurses worked who had taken upon themselves to give their life for the care of the sick. They remained unmarried and were officially installed in their office as deaconesses in their respective churches.

It is from here that, in the Reformed circles in the Netherlands, there has always been much attention and discussion over the place of the woman in the work of mercy. Many names could be mentioned. Our ideas about women in office are often based upon this historical fact.

There is no reason whatsoever to say that the idea about the woman in office has come through the ideas of Kuitert and other recent theologians in the Gereformeerde churches in the Netherlands. My professor in this matters, Dr. K. Dijk, was a staunch Reformed man but also a strong defender of opening up the office for women.

I think that it is remarkable that, at this moment among the Liberated churches in the Netherlands who became separated from the original Liberated churches (Article 31), there are at least two churches who have opened the office of deacon to women. One of them is the church in Oegstgeest which had this to say: "The phrase 'women in office' might have ground for the thought (looking at the development of society in general) that it is about time that the woman also in the church gets more to say("wat meer aan haar trekken komt"). This thought has to be branded as unbiblical. Seen in the light of the Bible, the question should be: 'Did God grant gifts through His Spirit to a sister in the congregation by which she is able to serve in the congregation in the office of deacon?' The same question we have to apply when it comes to the brothers in the church."

The fact that, within the Christian Reformed Churches, this has become such a formidable debate with all kinds of accusations that this point of view is not Reformed or that the woman in the office of deacon will be the end of the church, is caused by the fact that the history and the development of the office of deacon has been so completely different from the history and the development in the Reformed churches in Europe. This has been especially true during the last century in Germany and the Netherlands.

The office of deacon within the Christian Reformed Church in Canada was so totally different from what we had seen and lived by in the Netherlands, that we were highly amazed. I remember the discussions I had with church visitors during my first years in Canada about the task of the office of deacon. I found that the work of mercy had all but disappeared, even in the circles of our deacons. And I am sure that there are still churches, especially in the United States, where deacons are more administrators of the church's finances than representatives of Christ in the priestly office.

Improvements have been made through the establishment of the CRWRC but, due mainly to government legislation, the work of mercy has lost any feeling of urgency among our people.

One of the results is what we see in the many letters to the editor in C.C. with the many complaints about the "cold" and "intellectual" atmosphere in the Christian Reformed Church.

There is nothing wrong with doctrines. The church lives by doctrines. Every denomination and every group does. Even if you live by the doctrine that there should not be doctrine, you might tend to become the most doctrinaire person around.

But what we miss is (if you will excuse me, that I lay myself open for misunderstandings) a deed ministry. No social gospel, but a service of mercy in a world where the needs are crying to high heaven.

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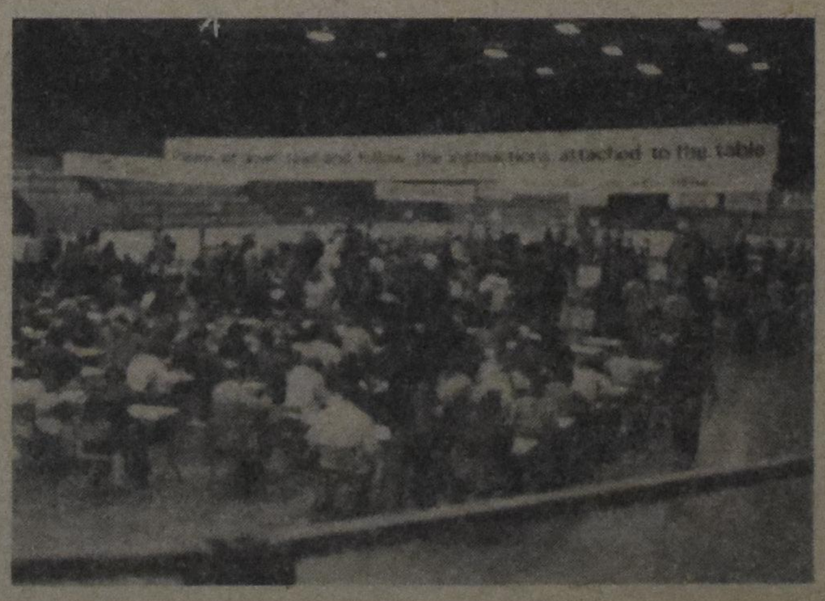

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mentally sick and their families with their different needs; there are the growing numbers of widows and widowers (widowers, especially, are often too much in a hurry to get remarried because they cannot stand the isolation and loneliness); there are the many young kids in trouble; the young fellows and girls unable to resist the lure of drugs and booze and sex; there are the questions in many young families about how to avoid a large family (Don't tell me that you are opposed to birth control. The facts are that I don't see much proof of that in the CRC); the question about going on the pill has been replaced by the question of who will be operated on to avoid more children; daddy or mommy.

There are the many refugees in this world who cry for a place in Canada. There are the many senior citizens. Dad and mom are almost 65. Would they be ready to go into a home for the aged? Could they, with enough love and interest shown to them, maintain their present place until it is really necessary that they move into such a home? Beautiful places, but only for people who really need them.

What about the unemployed? Don't we have to say more and do more than just proudly proclaim that everybody who doesn't have a job is just too lazy to get one? What about the many young women who are going through or are tempted to go through an abortion, also within the Christian Reformed Church?

Do we want to leave all those problems to the ministers, to the elders, to the deacons? No, where we really leave them is to social workers, to government agencies, to counselling services (try Salem if it is close enough to you).

I would that the church would remember that the Bible refers to the church as she. A woman, a mother. And I would that she would say to her members: let's have her work in the congregation in all of these many areas, not as a free-will sister, but as an office bearer with the brothers, together as dispensers of the mercy of Christ.

Dutch pensions once more

by Harry Houtman

In November, 1978 we had an article regarding the necessity and importance of reporting income from pensions and other investments received from outside of Canada. Even if the money was not brought to Canada itself, it was still income.

We have received more letters and telephone calls on this article than on any other single article in the Stewardship column. We have checked out questions over the past few months and wish to summarize several more items to be considered in the pension field.

The one pension which does not have to be reported in Canada is a pension received because of a war disability. This seems to be the only exception in the whole pension field. I would like to quote from an extensive letter received from Revenue Canada which confirms the items mentioned in the November article:

"A resident of Canada is required to report, in his income tax return, his income from all sources inside and outside Canada. However, where Canada has a tax treaty with the country from which a pension benefit is received, the terms of that tax treaty would be checked to determine whether that particular pension benefit is taxable in Canada or in the country of source.

"We might add that the terms of tax agreements generally specify that pension benefits are taxable only in the country of residence of the recipient. Where there is no tax agreement between Canada and a country from which a Canadian resident receives a pension benefit, the resident will, if there is income tax withheld by that foreign country, be entitled to claim a foreign tax credit when filing his Canadian tax return equal to (a) the income tax actually paid to a foreign country of (b) the tax payable to Canada on the net foreign income, whichever is less.

"With the exception of certain war disability pensions and those exempted under tax agreements as above, Paragraph 56 (1) (a) of the Income Tax Act taxes all superannuation or pension benefits. For this purpose it is immaterial whether the superannuation or pension fund or plan from or under which an amount is received was registered or not, or whether contributions to the fund were allowed as a deduction in computing income.

"Any amount received out of a superannuation or pension fund is income whether received by the individual himself, his estate, or some other person and whether it is in the nature of a single payment or otherwise; and the income status of such an amount cannot be changed by will or otherwise into a capital receipt. Any amount so received is always to be classed as a superannuation or pension benefit and not as an annuity payment. Consequently, no deduction is allowable under Section 60(a) in respect of what might be considered to be the capital element in an amount received.

"We would add also that pension benefits from foreign sources qualify for the $1,000 Pension Deduction.

"P.S. These pension benefits are also eligible for transfer under subsection 60(j) into a Registered Retirement Savings Plan if the recipient has not reached age 71; thus deferring tax on the pension benefits until the maturity date of the R.R.S.P."

If anyone still has questions about pensions or the need to report pension income, investment income, interest received or left to stand in some other country, or pensions from the United States, please feel free to contact: **Christian Stewardship Services, 455 Spadina Ave. N0. 210, Toronto, M5S 2G8.** You may also contact your local district tax office directly for answers to your questions.

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The effectiveness of the vocal consumer

by Stephanie Baker Collins

Dom Helder Camara, a bishop well known for his work among the poor in Brazil, gives the following account of a dialogue he had with the people there:

"When I first moved among the poor, the people were silent, afraid to speak. I said to them, 'It's impossible to live and raise your children in this situation.'

'But father, some persons are born rich and some poor,' was their reply.

'But misery is not the will of God; it insults and grieves the Father.'

'But it's impossible to do anything, father.'

'Not if you join with your neighbours.'

'But it's a problem for government to solve.'

'Why wait on the government? We must begin! If the government sees us working together, it may also respond in time.'"

Sometimes it seems our response to poverty and world hunger could be fitted into a similar sort of dialogue. In the face of the gap between our wealth and the world's poverty we respond by saying: "But some nations are blessed with more resources than others." We know that God does not will that we refuse to share with those in need or that we contribute to their misery through our unjust use of resources. Yet we are tempted to say, "these things are beyond our reach. They involve multinational corporations and national government."

Behind the response is an attitude of increasing frustration and bewilderment as to what we can do about world hunger. The more we learn the more complex the picture gets and the more removed the solutions seem. They do involve multinational corporations and governments that are out of our reach. The distance between us and the poor people of Third World countries no longer involves just miles. It involves a whole network of economic and government institutions that we don't understand. To further complicate this situation is a growing lack of trust of those in positions to do something about world hunger. We are warned that we can't even trust many aid organizations. The money does not reach the poor. This article is about learning how to become vocal when we have concerns like world hunger by beginning with the resources in our own backyard. But before we ask how to do that we are asking ourselves why make the effort at all? What good will it do?

Perhaps if we start over again and look at our involvement with an issue like world hunger in a different way, we can develop a perspective that gives us courage to act.

Compassion

It's important to remember first of all that we do not become vocal out of a feeling of contentment and security. Neither do we become vocal if we feel paralyzed by the complexity of things, or numbed by the constant repetition of world problems on the evening news in a very matter of fact voice.

We have to want to challenge the current values — we have to feel a sense of injustice, of anger, of compassion, again.

Compassion means that we suffer with someone. The great message of the gospel is that Christ came to share in our pains with us. Part of our inability to relate to Third World people is that we can't, in the way it's defined here, feel compassion for them. We can't suffer with them in the sense that we know what it's like to not have enough to eat or not have the resources to provide for your family.

This does not mean we cannot feel concern for Third World people. We all do care what happens to them. But our concern takes on a more abstract form. It's difficult to live each day remembering that there are hungry people in the world, if we never see them.

How can compassion be part of our attitude? We can get at this by asking ourselves this question: Do we have compassion in situations which are much closer to home? Do we have compassion for people right around us? I refer not only to the poor in our own city who don't have enough feed as adequate shelter, but even closer to home, do we have compassion for each other?

Are we suffering with each other as we try to work for change in our world? Think perhaps of the last time you really tried to do something concrete in the way of alleviating world hunger, whether it was contributing money, or changing your eating habits, writing a letter to an official ... Now did you take this action as an individual, as a family, or did you have the support of a group of people behind you — people you had discussed the action with and who had encouraged and supported you in working it out or even joined in? Perhaps you can reflect in your own mind how different the two situations might be. In an individual acting it's much easier to just not act, because your struggle is not visible to anyone who can help you follow through on a commitment.

Perhaps that is why it is so easy to lose sight of a problem like world hunger in our day to day life. In its larger form it is too far away from us. But we can bring it close to home, by being of support, by suffering with those right around us who are trying to act here to relieve the situation of people in other countries.

There are many ways to do this, but one way to start would be to share a planned action with another person or with a group of people (one you already belong to) who can give you support.

There is a parallel in the answers given by Dom Helder Camara to the poor people he was talking to and the answer that the disciples gave to Christ when he told them that the crowd of 5,000 he was preaching to needed to be fed. His disciples replied that it was impossible to get enough food to feed so many people in such a lonely place. "We have only five loaves and two fish."

The disciples wanted to send the people away into town — to give the responsibility for the crowd to someone else. Christ demonstrates with

his answer ("you give them something to eat") that the care for the hungry people was their concern, and that with his help they had enough resources to feed the people.

We can respond to world hunger and the feeding of the five thousand in a different way, if we say instead, "We all have at least five loaves." We need to start where we are and we need to use the resources that we already have.

"The mystery of the kingdom about which Christ spoke is that it operates like leaven. The cumulative effect of the acts of lots of ordinary people simply using what they have is one of the best-kept secrets of this kingdom. One of the great unfinished tasks of the Reformation is the idea of the priesthood of believers, the church as people, God's people scattered all over the world, permeating every social structure. Each has a few loaves with which to do something. We rarely grasp the impact of that potential."

The conviction that we can do nothing in the face of the complexity of the problem, paralyzes the resources that we do have.

What are our resources?

1. In a society that looks for quick, easy solutions to its problems — if it works, (in the short run) do it — we have a developing vision as Christians of what a more just society could look like.

Many social action groups working for change, have not developed a broader picture of where they would like to be headed. They feel such a sense of urgency in working to alleviate immediate suffering, that cultivating resources to develop that broader framework is not a priority.

Today Christians are gathering in many places and from many backgrounds to talk about how the gospel speaks also to the economic and political systems of our world. While we spend a lot of time talking about how things should be, we have not felt a sense of urgency about how things are, perhaps until now. If we can combine our vision with a sense of urgency and begin to work in concrete ways for change — then in our working for change our vision for how God would have us act politically and economically will be crucial.

2. Although it may not always seem true, our citizenship is a very important resource. We have access to our elected politicians in a way that people in many countries do not. Our government may seem far removed from us —

We were requested by our congregation to make known our stand on "Women in Office". Send it to Synod, have it published in *The Banner* and *Calvinist Contact.*

We hereby do comply with the request and like to inform you that we firmly believe that it is not according to the biblical reaching to have women ordained to the office of minister, elder and deacon.

Telkwa Christian Reformed Church consistory,
President:
Rev. Jacob Binnema
Clerk:
Joe Boonstra

and on some levels this is true — but our local representatives are only as far away as the nearest telephone and they have a mandate to listen to what we have to say.

It's surprising how seldom this resource is used. One of our local aldermen tells us that of the few calls received from his constituency, most of them concerned the fact that city snow plows pushed the snow back into the driveway.

Our citizenship is usually a passive one. We get involved when we stand to lose personally. If our citizenship is passive, it encourages the politician's role to be one of obtaining favors for his ward or trying to prevent developments that citizens feel would be detrimental. He becomes a mediator between the citizen and the city. This aspect of his office is a necessary one, but there should be more to it. He/she needs to hear from citizens what kind of city they would like to see, what groups in the city they feel are being left out, what positive things would they like to encourage.

3. Another resource that all of us have is our vocation. We need to ask ourselves how we can use our vocation to promote proper use of the world's resources — and this includes more than just the farmer and the businessman who make investments. For example, as a bank teller would we be courageous enough to talk with the management if we felt a particular policy was exploitive or unfair? Or as a salesman, would we refuse to sell a product we felt to be of poor quality? In this way we need to call each other to occupational integrity. This is an area where community support is crucial.

Putting our resources to work

We can make contact with our government representatives based on the knowledge that they want to hear from us but we will also need to know the networks, the organization of the level of government we want to work with. Let's take municipal government as an example. In St. Catharines, Ontario, we are represented by a city council organized according to wards. Each ward has two representatives. The first step in making contact with City council would be to find out who your ward representatives are, establish contact with one of them, and share your concerns and suggestions.

Behind city council is a committee structure that you may need to know about as well. For example, if you want to help the handicapped people in their fight to ride the city buses, would you go to city council or to the Transit Commission? The answer depends on how the local government is organized.

We can organize our learning about government around three important questions: Who sets the options? Who decides? Who is effective?

For example, decisions involving how our city's land will be used involve many more people than the city councillors. The options may be set by city planning staff which then report to the planning committee. The planning committee makes some decisions themselves, others are sent on to city council. The effect of these decisions can be more far-reaching than the individual owner of the land in question. They can affect the directions of city growth, the future of farming in the surrounding areas and so on.

A resource that is common to us all is our role as consumers. All of us have heard horror stories about which ingredients are in our food, how we are being cheated at the supermarket, and so on. After awhile it starts to seem a bit unbelievable. I have heard many people say, "Well there's additives in everything — so I may as well stop trying to figure out what is good for me." I find a statement like that frightening, because it means the supermarkets and food companies have us just where they want us. We aren't going to challenge their advertising or read labels to see what's in our food, or educate ourselves on proper nutrition. We have fooled ourselves into thinking we don't have to spend much time on food and we can still get the same results from highly processed foods as we did when we make our meals "from scratch."

There are alternatives to processed food available, although they take more time. We don't have to shop at the supermarket for a lot of our food. Farmers markets can supply fresh fruits and vegetables which can also be stored for the winter. Cereals, grains, flours and legumes can be bought from a wholesaler.

Many of us cannot start with the large systems — multinational corporations and national governments. All of us can start with what we have. We do have political resources, economic resources, consumer resources. We do have at least five loaves. The accumulative effect of many small people beginning to share what they already have can make a difference.

We Forgot!

The article "Agriculture and Food" in the Special Election Issue, dated May 4, 1979, was also written by Stephanie Baker Collins. By mistake her name had been omitted.

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The Council of Christian Reformed Churches in Canada has signed an agreement with the Canadian government, which allows it to act as sponsor for refugees from Indo-China. Under Canadian law, any church or any group of five or more people may apply for refugee sponsorship. At this writing, at least 15 Canadian churches have agreed to resettle a family. The "boat people's" plight is not getting any better. Survival kits and boat ministries are helpful, but they are not a long-term solution. Only if the churches of the U.S. and Canada respond generously to this need will these refugees find the hope they so desperately seek. For more information write:

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May 28, 1979 — *MEMORIAL DAY
2:30 p.m. Heritage Singing Men; **7:30 p.m.** Karl Van Oostenbrugge Travelogue: 'Western National Parks'.

June 12-15 RETIREE'S WEEK
Rev. John Schaal, Speaker: 'End Time Living'.

June 19-22 YOUTH WEEK
Teens: *Rev. Doug Kamstra,* Speaker, 'Talkin in Parables'. Adults: *Rev. Enno Haan,* Speaker. **Fri.** Film: Secret of Loving. ***Sat.** Chicken BBQ 4:30-6:30 p.m. Danny Gaither, 7:30 p.m. by tickets only.

June 27-29, July 3-6 FAMILY WEEK
Rev. Marinus Goote, Speaker: 'The Secret of Joyful Living'.

July 4, 1979 — *INDEPENDENCE DAY
2:30 p.m. Concert by Bruce & Lois Volkers; **7:30 p.m.** Staffmen Quartet. **Sat.** Film: Climb a Tall Mountain.

July 10-13 FAMILY WEEK
Mr. Arnie Snoeyink, Speaker: 'The Risen Life'. **Fri.** Jerry & Cori Vreeman. **Sat.** Film: Survival.

July 17-20 FAMILY WEEK
Rev. Cornelius Schooland, Speaker: 'The Mystery of Christian Trials'. ***Wed. LADIES DAY** - meetings at 10:00 and 1:30 p.m. *Miss Nelle Vander Ark,* Speaker: 'Christians are Singing People'. **Fri.** King's Messengers. **Sat.** Film: Out There.

July 24-27 FAMILY WEEK
Dr. William Hendriksen, Speaker: 'A Look at Four New Testament Books: Luke, Romans, Philippians, and Revelation'. **Fri.** Musical Seinens. ***Sat.** Chicken BBQ 4:30-6:30 p.m. Counselors Quartet, 7:30 p.m.

July 31-Aug. 3 FAMILY WEEK
Rev. Milton Doornbos, Speaker: 'Studies in Ephesians'. **Fri.** Lamont Village Singers. **Sat.** Film: All the King's Horses.

Aug. 7-10 FAMILY WEEK
Rev. Henry Boekhoven, Speaker: 'Power in the Psalms'. **Fri.** Skip & Ruth Schipper. **Sat.** Film: Something to Live For.

Aug. 14-17 FAMILY WEEK
Miss Katie Gunnink, Speaker: 'The Reign of Christ', a study of Psalm 2. **Fri.** Victory Brass and Walker Bros. **Sat.** Film: Pilgrim's Progress.

Aug. 21-24 FAMILY WEEK
Rev. John Medendorp, Speaker: 'The Kingdom of God: Present Reality and Future Hope'. **Fri.** The Power Company. **Sat.** Film: Senior Year.

Aug. 28-31 YOUTH WEEK
Youth: *Rev. Dale Cooper,* Speaker 'No Man is an Island'. Adults: *Mr. Ken Navis,* Speaker. **Fri.** Mrs. Mryna Pelon. **Sat.** Film: Ride the Wind.

Sept. 3 — LABOUR DAY
2:30 p.m. Sherwood Singers. **7:30 p.m.** Robert Brouwer, Travelogue: 'Rio Colorado'.

Sunday Services *at 10:00 a.m. and 5:00 p.m. for the months of July through September 2.*
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'n Gezegende Gemeente!

Zegenend heeft de Heer Jezus de aarde verlaten. Daar het echter op de top van de Olijfberg plaats vond waar zijn discipelen met elkaar Hem nastaarden begrijpen we heel goed dat die zegen in het bijzonder Zijn discipelen gold. En die discipelen vertegenwoordigden de gemeente van de Heer Jezus Christus. Zij waren de oog- en oorgetuigen voor de hele kerk. En de gemeente van Christus deelt in de zegen. Voor zijn gemeente, zijn bruid ging de Heer Jezus ook naar de hemel. Hij heeft voor haar de gevangenis gevangen genomen. Hij deelt de gaven van genade en Geest, gaven van wedergeboorte en bekering, van geloof, rechtvaardigmaking en heiligmaking uit. Hij is in de hemel haar ten goede. Een voorspraak bij de Vader, die een tegenpand zendt in de Heilige Geest, door Wien wij zoeken de dingen die boven zijn waar Christus is, gezeten aan de rechterhands Gods.

Die zegen omvat onze volkomen verlossing. De Vader trekt nu om Christus' wil Zijn vloek in. De Goddelijke goedkeuring kan weer over ons leven gaan. En dat geeft ons grote troost. Ons leven is vaak zo moeilijk. De zorgen drukken. Ziekte komt, de dood wordt ons niet gespaard. Afdwaling van familieleden drukt ons zwaar. Financiëel begint het hier en daar ook te knijpen. Toch zijn we een gezegende gemeente; als we een levend lid zijn van Gods kerk dan leven we onder de zegende handen van de Heiland.

In het Oude Testament lezen we: Daarna hief Aäron zijn handen op tot het volk en zegende hen, nadat hij het zondoffer en brandoffer en dankoffer gebracht had. Aäron is een type van de Heer Jezus. Wat hij deed wordt in Jezus verwerkelijkt.

Toen de Heer Jezus het offer op Golgotha gebracht had kon Hij op de Olijfberg Zijn handen opheffen over Zijn volk en Zijn discipelen zegenen! Daar staat de gemeente op de Olijfberg. De gemeente van de levende Zaligmaker. De mannen op wie ook onze kerken teruggaan. Ziet ge die zegenende handen boven die gemeente?

Alle aandacht zij gericht op de zegenende Heiland. Ze keken niet naar elkaar, ze staarden maar naar Hem. En je krijgt het idee als je de geschiedenis leest dat ze de aanwezigheid van de engelen eerst niet bemerkten. Ze stonden daar maar te kijken onder de zegenende handen van de Heiland. Dat was het laatste wat ze van Hem zagen. Een wolk, en weg was Hij.

Die zegenende handen bewijzen echter dat de Heer Jezus zich met zijn gemeente ter dege verbonden weet. En die zegenende handen mogen ons troosten. Want hoe uw leven ook mag zijn, hoe geplaagd en verdrukt, hoe eenzaam en verdrietig, Hij heft Zijn handen er zegenend boven. Als u dat echt gelooft dan geeft dat kracht bij het dragen van het zwaarste kruis. Hij zegent u. Goedsprekent, goedkeurend is Hij heen gegaan.

Dan mogen uw zonden u zwaar wegen, dan mag de lijst van uw zonden lang zijn, dan mag u schreiend over uw zonden het hoofd buigen, en geknield vragen om vergeving, boven die geknielde boeteling houdt Jezus Zijn zegenende handen. En dan komt er vreugde in uw ziel, want er is vergeving door Jezus' offer aan het kruis. Zijn zegenende handen vertellen u dat het offer echt is aangenomen tot een volkomen verzoening van al uw zonden. Als dat niet zo was, kon noch Aäron, noch Jezus zelf handen zegenend opheffen boven Gods volk.

Die zegenende handen zijn ambtelijk waargenomen door de apostelen. U kunt er dus zeker van zijn dat de Heer Jezus zo zijn gemeente gezegend achterliet. En in de gemeente u, die er door het geloof deel van uit maakt.

Misschien voelt u uzelf erg klein, erg onbelangrijk, misschien denkt u wel eens: er is niemand die zich iets van mij aantrekt, toch moogt u weten dat er zegenende handen van onze enige Hogepriester boven uw hoofd zijn opgeheven. En dat moet u toch troosten. Die zegenende handen prediken: mijn gemeente, discipelen en discipelinnen, ouden en jongen, Ik ga wel heen, maar Ik ben niet los van u; Ik ga wel heen, maar Mijn zegen blijft op u rusten alle dagen.

Hij zegent ons. Wij zijn een gezegende gemeente. Dan behoren we ook als gezegende te leven. Strijden moeten we tegen de nawerking van de vloek. Strijden moeten we om de doorwerking van de zegen. Bidden vooral om de doorwerking van de zegen in ons eigen leven, maar ook in de wereld.

En we roemen met Paulus: Gezegend zij de God en Vader van onze Heer Jezus Christus, die ons met allerlei geestelijke zegen in de hemel gezegend heeft in Christus. U ziet het: de Zoon zegent, maar ook de Vader zegent. We zijn zo een gezegende gemeente, om Christus' wil.

J. VanHarmelen.

Het verborgen leven

door Dr. Herman Ridderbos gedeeltelijk overgenomen uit het Gereformeerd Weekblad

De hemelvaart van Christus markeert een belangrijke overgang niet alleen in de verhoging van Christus Zelf, maar ook in het leven van zijn discipelen. Heel het Christelijk leven wordt er, welverstaan, op een belangrijke wijze door bepaald.

De apostel Paulus brengt dit aldus onder woorden in de brief aan de Kolossenzen, dat, sinds de hemelvaart, ons leven *''verborgen is met Christus in God''*, 3:3. Deze diepzinnige woorden hebben tot allerlei uitleg en speculatie aanleiding gegeven. Dikwijls zijn ze verstaan in spirituele zin, van de ''verborgen omgang met God'', waarvan in de berijming van Ps. 25 gesproken wordt. In die zin hebben ze ook altijd vragen opgeroepen.

Veronderstelt zo'n uitspraak niet een aard en een niveau van christelijk leven, waarvan slechts sommige Christenen kunnen zeggen, dat ze dit ''kennen''? Is er niet een ''mystieke'' dimensie in, waarvoor vele andere Christenen ''blijven staan'', als iets voor hen onbereikbaars en onverstaanbaars, ja als een weg, die zij ook slechts met aarzeling betreden?

Vooral wanneer men hetgeen in het verband van de brief aan deze woorden direct voorafgaat, er bij betrekt. Daar staat nl. de niet minder raadselachtige uitspraak: *''want gij zijt gestorven''*. Moet dit dan ook verstaan worden als een aanduiding van een geestelijk afstervingsgebeuren of -proces? Het geheel krijgt deze betekenis: want Gij zijt afgestorven aan uzelf en gij vindt uw leven pas terug door uzelf te verliezen in de verborgen omgang met Christus en aldus in Godzelf.

Toch blijft de vraag ons intrigeren of Paulus het zo wel bedoeld heeft. Er is in ieder geval wel aanleiding om nog eens wat precieser en scherper naar de woorden van Kol. 3 te kijken. En dan komen we toch niet dadelijk bij de verborgenheid van ons ''geestelijk'' leven terecht. Het gaat om een verborgenheid, die niet in de eerste plaats betrekking heeft op onze innerlijke, geestelijke mens, maar die veeleer een aanduiding is van het feit, dat *Christus* naar de hemel is gegaan. Want *Hij* is ''ons leven''. Daarom is ons leven niet *in ons* verborgen, niet in ons innerlijk, onze verborgen omgang, ervaring of beleving. In *ons* is het leven juist niet. *''Gij* zijt gestorven'', zegt Paulus juist. En daarmee doelt hij weer niet op een innerlijk afstervingsproces, dat zich in ons voltrokken heeft, maar opnieuw op hetgeen zich eenmaal *aan Christus* voltrokken heeft, nl. toen Hij aan het kruis is gestorven. Toen is ook aan ons de dood voltrokken. Toen is over ons leven het vonnis van de dood uitgesproken.

En bij *die* realiteit worden wij hier nu vermaand te leven, nl. dat het leven niet in ons, maar in Christus is en dat het dus niet meer op de aarde, maar in de hemel is. Daar is het verborgen. En in die zin moet men zeggen, dat de hemelvaart een beslissend stempel ook op *ons* leven heeft gezet, nl. dat van een leven, dat zijn bron, zijn middelpunt, zijn geheim (of hoe men het noemen wil) niet in zichzelf heeft, maar elders, in Christus. Het zwaartepunt is daardoor verlegd, niet van buiten naar binnen, maar van beneden naar boven. Dat is de verborgenheid van het leven.

Wat dat betekent is niet in een of twee woorden te zeggen. Het verlost ons wel van een heel aantal valse tegenstellingen *binnen* het aardse leven, alsof het verborgen leven wel in het een en niet in het ander, wel in de ziel en niet in het lichaam, wel in de stilte en niet in de strijd, wel in de afzondering en niet in het gewone, alledaagse vader-moeder-kinder-huis-

PERSOVERZICHT

• Vol verwachting klopt ons hart .... Als u dit leest is de verkiezing achter de rug, en ik ga geen voorspelling wagen.

• De regering in Ottawa heeft een report ontvangen waarin wordt voorgesteld de babybonus af te schaffen voor gezinnen met meer dan gemiddeld inkomen, hetgeen op ongeveer $21.000 werd geschat.

• Amerika heeft te kampen met benzine tekort. In California konden kinderen die verder dan een tank benzine van Ma vandaan woonden geen Moederdag-bezoek afleggen. De service-stations waren gesloten op Zondag. Een regerings wetsontwerp waaraan twee jaar was gewerkt en hetgeen betrekking had op het energie tekort werd met grote meerderheid van stemmen verslagen. President Carter's teleurstelling was duidelijk waarneembaar.

• Een boor-eiland verging voor de kust van Texas. Acht mensen gingen met de stellage onder en pogingen om hen te bevrijden zijn mislukt.

• De troonrede van Engeland's nieuwe regering had een strijdvaardige toon en beloofde de vakverenigingen een toontje lager te doen zingen. Er werd ook een vermindering van inkomstenbelasting in het vooruitzicht gesteld, alsmede een vermeerdering in uitgaven voor Engeland's strijdkrachten. Mevrouw Thatcher heeft het roer van het schip van staat ferm en steving in handen.

• Er wordt verwacht dat Pakistan een atoombom zal doen ontploffen. En in Cairo heeft de regering van Egypte er op aangedrongen dat Isreal het ''anti-atoombom-testverdrag'' zal tekenen als bewijs van goede wil voor vrede in het Midden Oosten. Die atoombommen worden zo algemeen als jam op de ontbijt tafels. Gevaarlijke toestand!

• De Sjah van Iran blijkt nu een tehuis gevonden te hebben. Het wordt een $35.000.000 huisje in Mexico. Er loopt een riviertje door de huiskamer met echte vissen er in. De Sjah kan vissen vanuit z'n gemakkelijke stoel.

• De dagen lang durende sneeuwstorm die alle verkeer in Chicago tijdens January van dit jaar stil legde, heeft verstrekkende gevolgen. Doctoren in die stad melden dat het aantal kinderen dat geboren zal worden in September een goeie 20% boven het normale aantal ligt.

• Een bruidegom in Connecticut opende een fles champagne op zijn trouwdag. Hij had het beter niet kunnen doen want de kurk trof hem precies in het oog, hetgeen de hele touwdag bedierf. Hij heeft nu de champagne producent een proces van $2.000.000 aangedaan.

• En volgende week gaan we wat nakaarten over de verkiezing.

Carl D. Tuyl

huwelijks- etc. etc. - leven te vinden zou zijn. Het verborgen zijn van het leven geldt over de hele linie, het geldt van jongeren evenzeer als van ouderen, van on-ervarenen even goed als de ingeleiden. ''Uw leven is met Christus verborgen in God'' geldt niet van sommigen; het is een *gemeentewoord* van de eerste orde.

Dat betekent uiteraard niet, dat wij deze constatering slechts voor kennisgeving kunnen aannemen, om dan maar, zo goed en kwaad als het lukt, over te gaan tot de orde van de dag. Het kan (en wil!) ons wel verlossen van de krampachtigheid van ons leven (de vrede, het geluk, de zekerheid, de vastheid, de zelf-bevestiging etc. etc.) nog langer te zoeken, waar die toch niet te vinden is, hetzij in ons zelf, hetzij in iets anders wat op aarde onder ons bereik is of dat wij koortsachtig onder ons bereik trachten te brengen. Dat is de negatieve kant van de zaak. Maar niet minder belangrijk is het positieve, nl. dat wij het verborgen leven, het ware leven, het geheim van het leven moeten zoeken *waar het wel te vinden is*, nl. daar, waar Christus is, opgevaren ten hemel. Want dat is de bedoeling van de verwijzing naar de hemel: *zoekt hetgeen boven is, niet wat op de aarde is*. Want hemel en aarde zijn (als zij het al ooit waren), nu Christus is opgevaren, geen twee van elkaar afgesloten werelden, geen onoverbrugbare werkelijkheden meer. In Christus' hemelvaart hebben wij vaste voet gekregen in, toegang gekregen tot de werkelijkheid, waar het geheim van ons leven is, waar het bij God verborgen is. En daarom moeten wij het daar ook zoeken!

Ook dat kan weer verkeerd verstaan worden, en *is* dikwijls verkeerd verstaan alsof wij het leven op aarde zoveel mogelijk achter ons of onder ons zouden moeten laten, om tot het leven in de hemel op te klimmen. Dan zouden wij de verborgenheid ervan echter niet respecteren, want niet wij zijn opgevaren, maar Hij. En alle hemelbestormende pogingen om de hemel op aarde te brengen, hoe vroom, hoe gedurfd, hoe mystiek of hoe messiaans sociaal ook, zijn altijd weer mislukt en uitgelopen op diepe teleurstelling en ontgoocheling.

Neen, wat Paulus bedoelt is dat een mens op aarde, in zijn ''gewone'' aardse leven, uit het verborgen leven in de hemel zal leven. Daarom kan hij, na al die diepzinnige uitspraken aan het begin van het hoofdstuk, een ogenblik later verder gaan met de zgn. ''huis-tafels'', vermaningen, waarin hij vaders, moeders, kinderen, mannen en vrouwen in het huwelijk, heren en slaven in de maatschappij voorhoudt wat de inhoud van het Christelijk-menselijk leven is.

Wat is aardser, kan men zeggen, dan leven in die verhoudingen? Wat is meer betrokken in de tijdelijkheid van aardse liefde, aardse strijd, aardse vreugde en aardse smart dan het leven van alledag in gezin en huwelijk en arbeid? Maar daar, *in* het aardse moet het hemelse, in het menselijke het christelijke, in het meest ordinaire (in de goede zin van het woord) het verborgen leven ''bedacht'' en ''gezocht'' worden. Want dat is de betekenis van de *hemel*vaart van Hem, die ons leven is.

Hoe dat toegaat, dat zoeken en bedenken van wat boven, niet wat beneden is, is een ander hoofdstuk, nl. dat wat op hemelvaart volgt: het hoofdstuk van Pinksteren.

Gelukkig dat het één zo snel en goed op het andere volgt: anders waren wij wezen, kinderen onder elkaar, op ons zelf aangewezen, zonder vader en moeder. Op het hoofdstuk van de scheiding volgt het hoofdstuk van de gemeenschap. En die twee zijn één. Daarom is het verborgen leven niet enkel een kwestie van ons zoeken, daar, waar het te vinden moet zijn, bij onze Heer in de hemel. Het verborgen leven is ook, is meer nog een kwestie van gezocht worden, van schenken en ontvangen; niet alleen van kloppen, maar ook van opengedaan worden. Ja het opengaan is eigenlijk eerst. Want het initiatief van de gemeenschap ligt niet op aarde, maar in de hemel. En dat staat alles in het volgende hoofdstuk, van Pinksteren, uitvoerig beschreven.

Toch blijft, ook na Pinksteren en in de bedeling van Pinksteren, de verborgenheid van het leven wel een realiteit, die niet weg te denken, zelfs niet weg te bidden valt. Want Christus, die ons leven is, is nog niet geopenbaard en daarom is ons leven vol van grote en soms smartelijke onherkenbaarheid. Pas als Hij, die ons leven is, geopenbaard zal worden, *zullen ook wij* met Hem *geopenbaard* worden in heerlijkheid.

Dat is niet ''slechts'' de muziek van de toekomst. Het duidt ook de werkelijkheid van het heden aan als een *nog niet* geopenbaard leven. Daarom is het christelijk leven *nog* bepaald door de hemelvaart van Christus als een voorlopige bestaanswijze van de Heer en van zijn kerk. Wij zien Jezus reeds met heerlijkheid en eer gekroond, maar wij zien *nog niet*, dat die heerlijkheid ook de gemeente geldt. Deze voorlopigheid doortrekt alle naden van ons bestaan. Wij zijn nog niet ''geopenbaard''. De wereld kent ons niet en dikwijls kennen wij onszelf niet. Wij zijn onderworpen aan een tweeslachtigheid, waarvan de Schrift zegt, dat wij, ook na, ''de eerstelingen van de Geest'' ontvangen te hebben, zuchten in ons zelf. Zuchten omdat wij het leven niet verstaan, zuchten omdat wij onszelf niet verstaan in de ambivalentie van het ''reeds'' en het ''nog niet''. Er worden boeken vol geschreven over die tweespalt. Maar geen analyse zal het verklaren. *Het* leven is verborgen.

Er is maar één uitweg voor dat probleem. Niet in de diepte van het hart; niet in de lengte en breedte van de wereld; maar in de hoogheid van de hemel. Want daar is het verborgen, wat wij wetend of onwetend zoeken. Want daar is Hij, die ons leven is, ons Hoofd, in wie de kloof al overbrugd is en die de signalen van de Geest uitzendt om ons in de nacht de richting naar de verborgen stad niet te doen verliezen.

Ook u kunt de refugies helpen

Canadian Scene — Het is de bedoeling van de regering om met steun van groepen en organisaties meer vluchtelingen in Canada toe te laten dan in het kader van het zg. resettlement programma mogelijk is. Particuliere groepen en organisaties kunnen hun medeleven met de problemen van vluchtelingen in concrete daden tonen door hen te voorzien van voedsel, kleding en huisvesting - en verdere hulp bij het vinden van werk en het zich aan nieuwe omstandigheden wennen - gedurende een periode van een jaar. Aangezien het aantal vluchtelingen dat op deze manier toegelaten kan worden een aanvulling is op het officieel geaccepteerde aantal, hebben zulke ''sponsoring'' groepen dus op directe wijze invloed op het totale aantal immigranten dat Canada kan binnenkomen.

Een van de grootste voordelen van dit soort programma's is dat het aangepast kan worden aan de specifieke verlangens en noden van vluchtelingen en van de verantwoordelijke groepen. Die groepen kunnen bestaan uit plaatselijke afdelingen van grote nationale organisaties tot groepjes van tenminste vijf mensen die wellicht verder niets met elkaar te maken hebben. In bepaalde moeilijke gevallen is het zelfs mogelijk dat de regering bereid is met een groep samen te werken. Men kan een alleenstaande vluchteling steunen of een of meer gezinnen. Om aan dit programma te kunnen deelnemen moet men kunnen bewijzen de beschikking te hebben over de benodigde financiën en de mensen die de bepalingen na kunnen leven.

Er is al actief gereageerd door religieuze groepen, immigranten organisaties, e.d., maar er kan nog meer veel gedaan worden. Elke groep van vijf of meer mensen die Canadees staatsburger zijn of hier vast wonen, en die 18 jaar of ouder zijn, kunnen aan het programma deelnemen.

Als u als persoon wil helpen om een vluchteling in Canada te verwelkomen, dan is het uw eerste taak om nog vier andere mensen te vinden die er net zo over denken als u en u kunt dan in contact treden met het plaatselijke Canada Immigration Centre (CIC). Als u in aanmerking komt, hetgeen dus alleen betekent dat men accepteert dat u in staat bent om aan de hieraan verbonden verplichtingen te voldoen, dan vraagt men u tevens of u voorkeur hebt voor een bepaalde groep, wat betreft religie, etnische afkomst, enz. Daarna wordt van u verwacht dat u regelingen treft voor de ontvangst van de vluchtelingen, voor huisvesting, en dat u voldoende geld inzamelt voor voedsel, kleding, e.d. totdat de vluchteling voor zichzelf kan zorgen.

Als uw aanvraag geaccepteerd word, dan wordt u gevraagd een ''Undertaking of Support'' te tekenen. In dit document wordt precies vastgesteld wie door u gesteund zal (zullen) worden, en waaruit uw hulp zal bestaan. U hoort dan later van de regering waar en wanneer uw vluchteling arriveert.

Of u nu een persoon of een heel gezin helpt, het is zonder twijfel een belangrijke en dankbare daad om het voor iemand mogelijk te maken hier een nieuw leven te beginnen. Men moet het echter niet licht opvatten. Het gaat om mensen die in moeilijkheden zitten, en het hangt voor een belangrijk deel van u af of het hen zal gelukken zich hier een nieuwe toekomst op te bouwen.

(Verdere inlichtingen kunnen verkregen worden bij de Canada Immigration Centre.)

Terug naar de kerk!

Amalrik doceert nu in Amerika en is van plan zich daarna voor een paar jaar te wijden aan het schrijven van nieuwe boeken.

Een uitgever heeft hem een contract voor vijf jaar gegeven, die redt het wel. Maar er zijn Russen die absoluut niet tegen de onvastigheid van de westerse maatschappij kunnen, ze vinden het hier maar een bende. Dan probeer je ze uit te leggen dat de bende daar veel groter is, maar daar wisten ze tenminste waar ze aan toe waren. Dat ligt aan het systeem, in Rusland wordt je precies verteld wat je wel en niet mag doen, daar weet je wat dat betreft exact waar je aan toe bent.

Solzjenitsyn bijvoorbeeld genoot een geweldige sympathie toen hij nog daar was. Maar dan komt zo'n man hier en zegt: jullie gaan niet genoeg naar de kerk. Kom, roepen wij dan, dat zegt Billy Graham ook, ga maar weer gauw terug.

Prof. dr. Karel van het Reve
in *De Tijd* (3.11)

HEMELVAART

Al heeft Hij ons verlaten,
Hij laat ons nooit alleen.
Wat wij in Hem bezaten
is altijd om ons heen
als zonlicht om de bloemen
een moeder om haar kind.
Teveel om op te noemen
zijn wij door Hem bemind.

Al is Hij opgenomen,
houd in herinnering,
dat Hij terug zal komen
zoals Hij van ons ging.
Wij leven en vertrouwen,
dat wij zijn majesteit
van oog tot oog aanschouwen
in alle eeuwigheid.

J.W. Schulte Nordholt
(Liedboek der Kerken 234).

de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen©

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28 Juffrouw Taanman is de vrouw van meester Taanman; ze is onderwijzeres geworden op de school en het geven van naai- en handwerklessen wordt haar toevertrouwd. Daarbij krijgt ze straks ook klassewerk en haar optreden is zo wonderlijk sterk, dat het haar spoedig lukt een bepaald ontzag te verwerven bij de soms lastige jeugd.

De meisjes zijn anders van aard; schuw zijn ze of zichzelf overwinnend en dan in gemene brutaliteit overslaand, maar de meesten mogen juffrouw Taanman graag.

De meester heeft regelmatig vergaderingen te bezoeken; het schoolwerk eist dat en de politieke weg, die hij is ingeslagen vraagt veel van zijn tijd. In een noodsituatie heeft hij juffrouw Taanman voor een dag zijn twee hoogste klassen toevertrouwd met het resultaat, dat zij het in het vervolg steeds mag waarnemen als dit nodig is.

''Die grote jongens?'' lacht ze, ''ik kan ze best aan, hoor?''

Het deert haar niet als de jongens haar spottend nadoen met haar hoed; heeft een grote levensangst en dat is 'de tocht' - daarom zet ze haar hoed steeds op, als ze van het ene lokaal naar het andere gaat.

''Het tocht niet,'' tarten de jongens haar.

''Nee,'' stemt ze toe, ''jullie hebben gelijk, het kan niet tochten: kijk maar naar de brede kieren in de houten wand, de planken hangen scheef. Kijk ook even omhoog als jullie dat niet teveel moeite vinden: hier en daar kan ik de blauwe lucht zien door het dak - nee, het kan hier onmogelijk tochten.''

Haar naaischool is ook een succes; het kost de meisjes tien cent per week en velen kunnen dit bedrag wel meenemen. Zolang het kanaal steeds uitgediept moet, zijn er baggermolens en daar moeten arbeiders voor zijn dus is loon verzekerd.

Mien is met haar vriendinnetjes ook op de naaischool, elke middag van vijf tot zeven uur, de Woensdag uitgezonderd. Ze breien lange wollen kousen, naaien met de hand witte keperen broeken en onderrokken met witte banden, maar ook wrochten ze witte blouses en de moeders weten niet wat ze zien, als hun dochters met zulke werkstukken thuiskomen.

Tien jaar is Mien, als juffrouw Taanman tegen haar zegt: ''Jij mag een jurk maken voor jezelf; eerst een tekening, dan knippen en daarna naaien; laten we hopen dat het iets moois wordt.''

Mien schrikt van die opdracht; juffrouw Taanman zit op een hoge kruk voor de klas en commandeert zomaar: een jurk naaien. Ze wijst zelfs nog meer meisjes aan ...

Het moet gebeuren; de moeders wandelen naar Beverwijk om een lap stof en Mien gaat ijverig aan het patroon tekenen. ''Dat is prima,'' keurt juffrouw Taanman en de schaar wordt in de stof gezet waarop Mien haar zelfvertrouwen terugwint en zelfs kans ziet anderen stiekem te helpen.

Ze staan om de hoge kruk heen te wachten met hun werk; juffrouw Taanman heeft maar één paar handen, zegt ze altijd en de meisjes vermaken zich met elkaar ongemerkt met hun naalden te prikken.

''Mien!'' roept juffrouw Taanman, ''je mag een ander niet prikken!''

''Prikken?'' doet Mien onschuldig, ''ze prikken mij altijd en dan prik ik terug.''

''Dus je prikte toch.''

''Dat moet ik wel,'' verdedigt Mien zich, ''als die schapen gaan gillen is het hun eigen schuld, moeten ze hun naalden maar niet in mijn vel prikken.''

Juffrouw Taanman neemt het werk van Mien: ''Wat mankeert eraan?''

'' 't Is verknipt,'' zucht Mien, '' 't wordt niks.''

De juffrouw ziet met kennersoog: ''Het wordt wel wat; er zit een goed model in en als je nu goed je best doet ...'' Ze ziet Mien even strak aan, dan zeg ze: ''Jij kunt het.''

Dit is de stimulans; de jurk komt gereed en de dag breekt aan, dat Mien het wonder aan heeft en zich als een etalagepop laat bewonderen; het mooiste vinden ze de strik op haar schouders.

Of die manier draagt Juffrouw Taanman een belangrijk deel bij aan de ontwikkeling van de meisjes op de Heide. Mien leert dat met het zelf naaien er geld wordt bespaard en dit tot gevolg heeft dat ze andere dingen kan kopen en die andere dingen liggen meestal in het vlak van evangelisatie en Kerstfeestvieringen.

De polderwerkersgezinnen ondervinden hetzelfde: de kinderen worden beter gekleed - het is meer en meer een zeldzaamheid dat men in vodden over straat loopt want met de naaikunst, al moet het met de hand gebeuren, komt ook de ontdekking van het leuke zelf maken en er netjes uitzien. Dit is een ontdekking van een ongekende wereld.

Juffrouw Lust is een vrouw op leeftijd, die dicht bij de school woont en kamers verhuurt van haar groot bovenhuis. Telkens als ze de meisjes ziet met de schorten, die zelf genaaid zijn en de eigengebreide wollen kousen, slaat ze de magere handen ineen en zucht met de ogen opwaarts: ''O! Die schorten! O! Die kousen! Zo prachtig!''

De lessen breiden zich uit, het leren wat orde en gehoorzaamheid is, hoeft niet meer. Als de meester beveelt: ''Kinderen, stil!'' dan is het stil. Elke week leren ze hun psalmversje wat een week later moet worden opgezegd; velen stellen er een eer in het rap voor de meester te kunnen opzeggen. Later zijn ouderen er dankbaar voor, dat ze zoveel psalmen uit het hoofd kennen: het is plezierig in tijden van vreugde, maar vooral in nood, als een psalmvers door 't hoofd gaat.

De meester heeft in zijn klassen op het onderste deel van de matglazen ramen prachtige tekeningen gemaakt met verf: bloemen zoals lelies en narcissen, ook landschappen. Vaak is dit zijn natuurkundeles, die aanschouwelijk genoten wordt. Als de meester aan juffrouw Taanman laat zien wat hij getekend heeft op de ramen, schudt ze afkeurend het hoofd en tippelt in haar lange rokken haastig weg naar haar klas; dan ziet de meester haar glimlachend na, want hij voelt haar denken dat die tekeningen maar kwajongenswerk van hem zijn.

Van Mien Sluiters is het leven ook druk bezet. Ze moet in de zomer vaak naar het mooie meestershuis aan de Stationsweg met een mand vol groente want haar ouders hebben achter de bakkerij een grote moestuin gemaakt die veel oplevert. Mien is niet de enige die zoiets doet; de meester beschouwt het als een welkome aanvulling van zijn budget en de juffrouw heeft altijd een trommeltje met ballietjes.

De amateuristische uitingen van kunst door de meester zetten zich op meer gefundeerde wijze voort in zijn jongste zoon Martinus, die een uitgesproken kunstzin heeft. Zijn ouders hebben vele avonden gerekend en telkens weer trachten te bezuinigen om deze zoon naar de kunstnijverheidschool in Haarlem te doen gaan en het is gelukt. Het liefst is Martin bezig met het drijven van zilver en goudkunst, het bosseleren; hij wil graag les geven aan scholen, waar dit vak aan de orde is maar dit ideaal en de Heide zijn zulke tegenstellingen dat de meester niet veel meer kan zeggen dan: ''Doe je best en wacht je kans af.''

Hart van IJmuiden, 1977

Gre helpt in de huishouding, wat haar moeder, die veel met ziekte kampt en voor wie het leven vaak te zwaar wordt, verlichting schenkt. Deze twee vrouwen trachten eigen zorg samen te verwerken, om de zorgen van de meester niet nog zwaarder te maken. Heinemieke is de dartele, de op alles afstuivende, alle hulp op de Heide biedende, een vrolijke vlotte praatster die het meestershuis wel spoedig zal verlaten om de twintigjarige vrouw te worden van de rustige, evenwichtige, zeer sympathieke Jelle Nauta.

''Kind, je bent nog zo jong,'' zegt haar moeder, maar Heinemieke bezweert alle moeilijkheden met het haar zo bekend handgebaar, dat ze van haar vader heeft geërfd: ''Moeder, Jelle heeft me nodig, heus. Hij is zo druk met de collectereizen van de school, hij krijgt het nog drukker met zijn zaak -''

Dan schiet Gre in de lach. ''Zaak? Dat drukkerijtje?''

Heinemieke knikt resoluut met haar hoofd. ''Ja, drukkerijtje; wacht maar af! Je zult zien wat er gaat gebeuren, hier zit een toekomst in waar je van zult staan kijken! Jelle heeft gezegd, dat hij prachtig kan werken, hij heeft een heel goede handpers en als alles lukt, wil hij een krant uitgeven en misschien een echte winkel beginnen ...''

''Ik geloof toch wel, dat jullie bij elkaar passen,'' merkt de meester op met zijn plagerige glimlach, maar er is toch een grote voldoening in hem.

Jelle is een rustige doorzetter en Heinemieke een zonnetje in huis, maar uitermate energiek en levendig - beiden zullen op de Heide en het groeiende IJmuiden een plaats vinden, die hen onsterfelijk zal maken.

Juffrouw Taanman heeft een leuk plan bedacht voor haar naaischool: de meisjes, die hun jurken zelf gemaakt hebben, mogen op een woensdagmiddag bij haar thuis komen om thee te drinken en een pannekoekje te eten. ''Ik bak deze zelf.''

''Oei,'' haalt Jo Sluiters uit, als Mien dit plan verrukt thuis vertelt, ''aangebrande pannekoeken natuurlijk -''

''Nietwaar!'' stuift Mien op, ''juffrouw Taanman kan wel bakken!''

''Alleen wij kunnen bakken,'' houdt Jo vol, ''wij zijn de bakkers van het dorp.''

''Poeh,'' smaalt Mien, ''jij kunt niet eens bakken! Vader is de bakker van het dorp!''

Sluiters lacht maar wat. ''Jo kan alleen zoete broodjes bakken,'' zegt hij.

Niet alle kinderen vinden het een feest: op visitie gaan is iets om puur bang van te zijn - het is iets wat ze niet kennen: hoe moeten ze dat doen?

Heinemieke hoort van het plan; ze zoekt de meisjes op. ''Niets erg, hoor!'' zegt ze geruststellend, ''het is juist leuk, naar juffrouw Taanman te gaan, wacht maar af. Mien gaat ook mee, die zal jullie wel helpen.''

Ja, Ja, Mien zal helpen, maar het blijft toch een onderneming en vele gasten gaan werkelijk liever kikkedril vangen in de spoorsloot jes.

Gezamenlijk tijgen ze op weg met z'n tienen. Meester en juffrouw Taanman wonen op de bovenverdieping van ''De Staar'', dus moeten ze eerst naar Velsen en dan de voetbrug over, waar de brugwachter gelukkig net de brug opendraait, zodat de visitie wat uitgesteld wordt.

''Lust jij thee?'' vraagt een meisje aan Mien.

''Ik lust alles,'' verzekert Mien luchthartig.

''En pannekoeken?''

Dan klakken allen met de tong. ''Nou!'' Ze hangen over de lage rand van de oude voetbrug, wat de brugwachter het stompje pijp uit de mond doet nemen en roepen: ''Hé daar! Ik haal jullie niet uit 't knaal, als jullie daarin valle, hoor! Mijn te nat!''

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

DE BOER: We would like to say a special thank you to our children, relatives and friends for the cards, flowers, gifts and best wishes on our 45th Wedding Anniversary. Above all, thanks to God for his care over all those years.
John C. and Hennie de Boer (nee Bouknegt), Tatlow Rd., R.R.#2, Smithers, B.C. V0J 2N0.

DE VRIES: We thank family and friends for sharing in the celebration of our 40th Wedding Anniversary with their cards, gifts and presence. And we give thanks to God for his blessings and guidance over the years.
Dora & Bertus de Vries, Ottawa, Ontario.

HIEMSTRA: We wish to express our sincere thanks to our children and grandchildren, relatives and friends for making our 50th Wedding Anniversary a day we will always remember. Thanks for the many cards, flowers and gifts. We thank God for his care and blessings and pray for his guidance in the time to come.
Mr. and Mrs. E. Hiemstra, 200 Westfield Dr., Apt. 105, London, Ont. N6H 2M4.

HOFLAND: We like to thank our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary an unforgettable day. Above all, we thank our heavenly Father for giving us so many years together.
Psalm 121
Mr. and Mrs. Ben Hofland, R.R.7, Simcoe, Ont.

SCHEP: We would like to say a special thank you to our children and grandchildren, relatives and friends, for the cards, gifts, flowers, and best wishes on our 40th Wedding Anniversary. It will always be remembered. But above all, we thank our God for his protecting care all those years, and pray for his guidance in the years to come.
Peter and Willemina Schep (nee Mourik), R.R.1, Alliston, Ont. L0M 1A0.

Births

DE KLERK: With great joy and thanksgiving to God, the Giver of life, we, Peter and Dorothy De Klerk announce the birth of our second son, NATHAN JOSHUA, born May 3, 1979. He is the sixth grandchild for Mr. and Mrs. Peter Prins and the 19th grandchild for Mr. and Mrs. Janis De Klerk of Dunnville.
Psalm 103:2 "Bless the Lord, O my soul and forget not all his benefits."
R.R.#9, Dunnville, Ont. N1A 2W8.

DOUMA: With praise and thankfulness to God, the Giver of life, we rejoice in the birth of our daughter and sister, CARRIE GRACE, on April 24, 1979. Louis, Grace, Elaine, and Erin Douma. 30th grandchild for Mr. and Mrs. H. Douma, Wellandport, and 21st grandchild for Mr. and Mrs. H. Diemer, St. Catharines.
R.R.#3, Wellandport, Ont. L0R 2J0.

Births

We promised to put an ad in Calvinist Contact when we would have 12 grandchildren. Well, now number 12 has arrived, and here they all are:
George, Linda, Jennifer — Herman & Margaret, Ancaster
Francine, Neleen, Garry, Michelle — Bill & Dini, Agassiz, B.C.
Rick, Geoffery, Dany, Melanee — Vic & Neelie, Bowmanville
And number 12 born on Mother's Day and on his mother's birthday, TREVOR ADAM, 7 lbs. 4 oz. John and Linda, Hamilton.
PRAISE THE LORD
Please read Mark 10:16
The proud grandparents: Geert and Nell Geerts, 278 Sanatorium Road, Hamilton.

HORLINGS: We thank God for the safe arrival of a healthy girl, RACHEL LYNELLE, 8 lbs., on April 22. A sister for Calvin and Bryan. Grandparents are Mrs. J. Horlings and Mr. and Mrs. Sid Vandenacre.
Andy and Linda Horlings, Box 261, Jos, Plateau State, Nigeria, West Africa.

KOETSIER: With praise to God, we announce the birth of our son, JEFFREY LEON, born April 28, 1979. Thankful parents are Murray and Pat Koetsier. He's a little brother for Andrea, Carolyn and Sharon. Seventh grandchild for Mr. and Mrs. L. Hovius, Listowel, Ont. and sixteenth grandchild for Mr. and Mrs. J. Koetsier, Listowel, Ont.
Box 635, Harriston, Ont. N0G 1Z0.

"To God be the glory, great things he has done!"
STAM: Charles and Harriette Stam are very happy to announce the safe arrival of their first child, DARRELL JACOB, born on May 10, 1979 and weighing 9 lbs. 6 oz. First grandchild for Mrs. Coby Stam of Trenton, Ont. and second grandchild for Mr. and Mrs. J. Lemstra of Grimsby, Ont. First great-grandchild for Mevrouw A. Stam of Assen, the Netherlands.
C. Stam, Box 313, R.R.3, Belleville, Ont. K8N 4Z3.

ZEGERS: We thank God for the safe arrival of our son, PAUL RAYMOND, born May 11, 1979. Joyful grandparents are Mr. and Mrs. John Steenbergen of R.R.#2, Alma and Mr. and Mrs. Frank Zegers of R.R.#1, Orono.
Pete and Annette Zegers, 2-157 MacGregor Cres., Waterloo, Ont. N2J 3X2.

Marriages

BOSCH-MEINDERTSMA: Mr. and Mrs. Dirk J. Bosch of Binbrook, Ont. are happy to announce the forthcoming marriage of their daughter, SYLVIA H. to MR. PETER MEINDERSMA, son of Mr. and Mrs. F. Meindersma of Smithville, Ont. The wedding will take place, D.V., on June 2, 1979 at 3:00 p.m. in the Christian Reformed Church, Highway #8, Fruitland. Dr. L. Praamsma officiating.
Future address: 23 Elm Street, Grimsby, Ont.

BROUWER-LENOS: Grateful to the Lord who led our daughter, SONYA and our son RAY together, we are happy to announce their forthcoming marriage in the Lord, D.V., on Friday, June 1, 1979, at 7:00 p.m. in the Ebenezer Chr. Ref. Church, Jarvis, Ont. The father of the bride officiating. Rev. and Mrs. Peter Brouwer and Mr. and Mrs. Nick Lenos.
Future address: R.R.3, Waterford, Ont. N0E 1Y0.

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Marriages

EYGENRAAM-VANDER KLIPP: Mr. and Mrs. George A. Eygenraam are pleased to announce the forthcoming marriage of their oldest son ROBERT to JULIE, daughter of Mr. and Mrs. L. Vander Klipp of Grand Rapids. The exchange of vows will take place, D.V., on June 1, 1979, 7:30 p.m. at Highland Hills Chr. Ref. Church, Grand Rapids. Rev. J. De Vries officiating.
Future address: 331 Crescent St., N.E., Grand Rapids, Mich. 49503.

GREIDANUS - VANDERMEER: With thanksgiving to the Lord, Sidney and Marie Greidanus announce the forthcoming marriage of their daughter RENEE MARIE to JOHN VANDERMEER, son of Mr. and Mrs. Sye Vandermeer of Delta, B.C. The wedding ceremony will take place, the Lord willing, on June 22, 1979, at 7:30 p.m. in the Christian Reformed Church of Ladner, B.C.
Future address: 4711-57 Street, Apt. 310, Delta, B.C. V4K 3E6.

KLAZINGA-KOK: Mr. and Mrs. Stewart Klazinga of Forest, Ont. and Mr. and Mrs. Ralph Kok of Mt. Brydges, Ont. announce with joy the marriage of their children, DIANE and GEORGE. The wedding ceremony will take place, the Lord willing, on Friday, June 8, 1979 at 7 p.m. in the Forest Chr. Ref. Church. Rev. R. VandenBerg and Rev. G. Bomhof officiating.
Future address: R.R.2, Mt. Brydges, Ont.

NAGTEGAAL-ZEGERS: Mr. and Mrs. Jack Nagtegaal of Mississauga, are happy to announce the forthcoming marriage of their daughter, JACQUELINE to MARTIN ZEGERS, son of Mr. and Mrs. Frank Zegers of Bowmanville. The ceremony will take place, D.V., on June 2, 1979 at 3:00 p.m. in the Rehoboth Christian Reformed Church, Toronto. Rev. Peter Kranenburg officiating.
Future address: Gen. Del., Main St. N., Orono, Ont.

SMIT-BOOCKFOR: Mr. and Mrs. John T. Smit are happy to announce the forthcoming marriage of their daughter GRACE WILMA to MR. WILLIAM NEIL BOOCKFOR, on Saturday, June 16, 1979 at 1:00 p.m. in the Christian Reformed Church of Scarborough, Ont. Rev. P. Nicolai officiating. Reception following in the church hall, 2-4 p.m.
Future address: 11990 Beach Blvd., Apt. # 32, Jacksonville, Florida, U.S.A. 33216.

Anniversaries

On June 15th we hope to celebrate with our parents,

JOHN and LINDA
ESSELINK
(nee Wielinga)

the 25 years of married life God has given them. We thank God for the constant care he has shown.
"Give thanks to the Lord Almighty for the Lord is good; his love endures forever." Jeremiah 33:11
With love:
Irene, John, Grace Ann, Gary, Jack and Liz.

Leek Laurel
1944 1979
With joy we celebrate with our parents,

ENGBERT and FREDERIKA
TUINTJER
(nee Dykstra)

the occasion of their 45th Wedding Anniversary on May 24, 1979. We pray that the Lord will continue to bless them and give them his peace.
Albert
Frieda
Home address: R.R.#2, Laurel, Ont., L0N 1L0.

Anniversaries

Naarden, N.H. Ladner, B.C.
1934 May 30 1979
With thanksgiving and joy to God we hope to celebrate, D.V., May 30, the 45th Wedding Anniversary of our parents and grandparents,

JACOB HAAGEN
and
NELL HAAGEN
(nee vanden Berg)

We pray that the Lord may bless them and keep them in His care for each other and for us.
Their children and grandchildren,
Pete & Betty Haagen; Rhonda, Gwen, Cheryl, Curtis, Mark — Terrace, B.C.
Jenny & Ben Moedt; Ronald, Marvin, Nora, Carla — Maple Ridge, B.C.
Eddy & Joan Haagen; Jack, Leonard, Patricia, Robert — Edmonton, Alta.
Lex & Dorothy Haagen; Doug — Ladner, B.C.
Nita & John Ruitenbeck; Laura, Sharon, David — Victoria, B.C.
Home address: 5406 Paton Drive, Delta, B.C. V4K 2G3.

Brampton Colborne
1954 June 18 1979
With much joy and thankfulness to God, we are glad to announce the 25th Wedding Anniversary of our parents,

HENK
and
JANNY HUIZINGA
(nee Storteboom)

Their wedding text was Psalm 33 vs. 22: "Let thy mercy, O Lord, be upon us, according as we hope in thee."
Their thankful children and grandchild:
Bert & Debbie; Shasta-Lynn
Ralph
Robert
Caroline
Ellen

1939 May 31 1979
Hoofddorp Psalm 55:22 Ilderton
With joy and thanksgiving we hope to celebrate with our parents and grandparents their 40th Wedding Anniversary.

MARTIN M. SCHERING
and
HELENA HORSMAN

With love from:
Hilda Marechal; Lisa, Anita — London
Nellie & Eddie Stevens; Marty, Gary, Gail, David — Komoka
Tony & Helen Schering, Liz, Jenny, Timothy, Jeremy — Mt. Brydges
Anne & John Biemers; Randy, Jessica — Stratford
Mary & Tony DeKoter; Jeffery, Susan — St. Catharines
Amy & Rick Papple; Bonnie — London
Pauline Schering — St. Catharines
Home address: R.R.#1, Ilderton, Ontario.

1949 May 20 1979
"O give thanks to the Lord for he is good, for his steadfast love endures forever." Psalm 36:1
With joy and thanksgiving we celebrated with our parents and grandparents,

TUNNIS (CHARLIE) WENDEL
and
PIETJE (PAT) WENDEL
(nee Van Hoorn)

their 30th Wedding Anniversary.
We hope that God will bless you and keep you together another 30 years.
Their thankful children and loving grandchildren:
Klaas & Janette Hoekstra; Petra, Natasha, John-Gerzinus, Karl — St. Catharines, Ont.
Hans & Joanne Broekhuisen — Eindhoven, Holland
Charlie & Mary-Ann; Timothy — Acton, Ont.
Margaret — at home
Home address: 17 Gulliver Rd., apt. 501, Toronto, Ontario M6M 2M3.

Anniversaries

Barendrecht Toronto
1929 1979
"All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his testimonies." Psalm 25:10
With joy and thanksgiving we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

BERT PEGELS
and
ADRIANA MARIA PEGELS
(nee den Otter)

on June 6, 1979.
We thank God for his faithfulness in the years that have been, and we pray for his care in the years to come.
Leo Pegels
Carl, Janice, Kevin Pegels
Andy, Jenny, Bert, Diane, Ronald Pegels
Harry, Audrey, Robert, Dan, Laurie, Susan Hiemstra
Open house will be held Saturday, June 9, 1979 from 2-5 p.m. at their home.
Home address: 19 Hayward Cres., Agincourt, Ontario M1S 2T7.

May 30, 1979
With joy and great thankfulness to the Lord, we celebrated with our dear parents and grandparents, the happy occasion of their 45th Wedding Anniversary.

BASTIAAN SMOUTER
and
MARGARETHA SMOUTER
(nee Mak)

We pray for God's continuing blessings for them in years to come.
Adrian & Johanna Peetoom — Burnaby, B.C.
Bill & Freda Smouter — London, Ont.
Henk & Janny Stassen — Willowdale, Ont.
Fred & Toinette Stassen — Kingston, Ont.
William & Margaret Van Rooyen — Ripley, Ont.
Bart & Marianne Henstra — Abbotsford, B.C.
Ben & Hanna Harsevoort — Willowdale, Ont.
and 27 grandchildren.
113 Tyler St., Aurora, Ont. L4G 2N4.

Munnekeziji Everson
1954 May 26 1979
With much joy and thanks to the Lord we plan to celebrate with our parents,

DIRK and MARYKE
TOP
(nee Stuursma)

25 years of married life. We are grateful to the Lord for the care he has given them in the past and pray he will continue to bless them in the years ahead.
Congratulations, Mom and Dad!
Linda — Edmonton
Don & John — at home
Address: 1778 E. Badger, Everson, WA 98247.

1939 1979
Oranjewoud Hamilton
It is with joy in our hearts and thanksgiving to our heavenly Father that on June 3, 1979, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

LUITJEN WOUDA
and
ELIZABETH WOUDA
(nee de Roos)

We pray for God's continued blessing for them in the years to come.
Trudy & Bas Slappendel; Ed, Jim, Kathleen, Elaine — Fenwick
Bob & Carol Wouda; Robbi, Shawn, Scotty — St. Thomas
Dick & Claudette Wouda; Cheryl Ann, Ricky — Port Coquitlam, B.C.
Louis & Paul Burch; Shane, Chris — Hamilton
Open house Friday evening, June 1, 1979, from 8-10 p.m. in First Hamilton Christian Reformed Church.

Classified Advertising

Anniversaries

Middelburg Sarnia
1934 June 1 1979
Psalm 105:4 "Search for him and for his strength and keep on searching!"
With joy and thanksgiving to our Lord, we wish to congratulate our parents,

ADRIAAN and CATHARINA JOOSSE
(nee Barentsen)

on their 45th Wedding Anniversary. We thank God for the love and guidance he has given them and pray that he will continue to bless them in their lives together.
With much love and respect, their children:
Emily & Hank Visser — Sarnia, Ont.
Len & Anne Joosse — Sarnia, Ont.
Andrew & Gerri Joosse — Jenison, Mich.
John & Liz Joosse — Sarnia, Ont.
Lena & Douglas Hokansson — Hanover, Ont.
Brian & Debbie Joosse — Dartmouth, N.S.
Cathy & Nick Oosterhof — Wyoming, Ont.
Leah & Jack Pool — Oakville, Ont.
Hank Joosse — Sarnia, Ont.
Wilma & Denis Brazeau — Sarnia, Ont.
and 23 grandchildren.
Open house on Saturday, June 2, 1979 from 3-5 p.m. in the fellowship hall of St. Giles Presbyterian Church, 770 Lakeshore Rd., Sarnia.
Home address: 1991 Churchill Rd., Sarnia, Ont.

Obituaries

On May 9, 1979, it pleased the Lord to take unto himself our dear granddaughter, niece and cousin,

NICOLE

infant daughter of Rick and Ruth Jongejan.
We are all comforted by the fact that Rick and Ruth continually find strength in God's word.
"For I can do everything you ask me to with the help of Christ who gives me the strength and power." Phil. 4:13
Bertus & Jantje Mulder — Hamilton
Albert & Jannette Vanderzwaag — Dundas
Bill & Fanny Voortman — Waterdown
Pete & Jany Mulder — Hamilton
Jake & Pia De Weerd — Richmond, B.C.
Tony & Jennie De Weerd — Caledonia
Clarence & Clara Bootsma — Hamilton
Joe & Margaret De Weerd — Waterdown
Bert & Jannette Bos — Cambridge
Adri & Ann Kloet — Hamilton
Bill & Greta Kroeze — Blyth
Luke & Jane Drost — North Delta, B.C.
Bob & Riekie Kramer — Scarborough
and her many cousins and second cousins.

On May 9, 1979 our loving Father called home his child,

NICOLE JONGEJAN

Dear daughter of Rick and Ruth Jongejan and precious sister to Philip and Charleen, for 6½ months.
We thank God for sustaining us in his love and grace during the difficult months of her illness.
Her grandparents: Opa & Oma Jongejan
Her uncles & aunts: Bill & Fran Jongejan and Garry & Audrey Reitsma
Her cousins: Jeremy, Alison, Caroline, Julie and Sharon.
Our comfort is Isaiah 40:11 "He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young."
1900 Herbert Ave., London, Ont.

Obituaries

With the passing on of our daughter-in-law, sister-in-law, and aunt,

HENDRIKA LOOYEN
(nee Van Niedek)

to her heavenly Home, we sincerely pray that the assurance, comfort and grace she received from her Lord may be the continuing possession of her husband Piet and his children Margie and David.
"For by grace she has been saved, through faith; and this is not her doing: it is the gift of God." Eph. 2:8
Mr. & Mrs. L. Looyen — St. Catharines, Ont.
Elly & Roland Hoogendoorn; Irma, Eric, Calvin — Westbrook, Ont.
Nellie & Andrew Vander Tol; Kelly, Heather, Kathryn — Edmonton, Alta.
May 10, 1979.

Hymn 443
On Friday morning, May 4, 1979, the Lord took unto himself after a long illness, our beloved husband, father and grandfather, at the age of 69,

MENT SPAANS

of Gilford, Ontario.
Beloved husband of Johanna Vrolyk.
Dear father of:
Ment & Trix Spaans
Reinie & Bill Stam
John & Peggy Spaans
Lovingly remembered by 9 grandchildren.
Funeral services were held on Monday, May 7, 1979, from the Christian Reformed Church in Newmarket, Ontario. Rev. S. van der Meer officiated.

"Mijn genade is u genoeg." II Corinthe 12:9
Heden nam God tot zich onze lieve zorgzame vader, behuwd-, groot- en overgrootvader,

JASPER VINK

weduwnaar van Willempje Van der Stoep, in de gezegende ouderdom van bijna 92 jaar.
J. Vink-Van der Elst — Strathroy, Canada
J. Vander Kooy-Vink & C. Vander Kooy — Delft
J. Vink-De Vet — Pijnacker
W. Maan-Vink & J. Maan — Pijnacker
klein- en achterkleinkinderen.
Pijnacker, 5 mei, 1979
Correspondentie-adres: Patrimoniumstraat II, 2613 TM, Delft (Z-H) Nederland.

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." 2 Cor. 5:1
On May 15, 1979 called home peacefully by our Lord, His servant, our wife, mother, and grandmother, whom we loved so much,

TRIENTJE ZIETSMA
(nee Akker)

at the age of 62 years.
Loving wife of Fred Zietsma.
Mother of:
Chuck & Valine Zietsma; Mark, Charlene, Sandra, David — Newtonville, Ont.
Albert & Gerda Zietsma; Christine, Bryan, Geraldine — Ancaster, Ont.
Bert & Mieka Vanden Akker; Kelly, Danny — St. Catharines, Ont.
Dan & Ida Tigchelaar; Robin, Danny, Heather — Victoria, B.C.
George & Wilma Zietsma — Calgary, Alta.
Also survived by 2 brothers and 4 sisters in the Netherlands.
554 Dynes Rd., Burlington, Ont.

Vrouwenvereniging Dorcas van de Burlington Christian Reformed Church betuigt haar hartelijke deelneming aan Mr. Fred Zietsma en familie met het overlijden van hun geliefde vrouw en moeder,

TINA ZIETSMA

Zij is verlost, God heeft haar welgedaan. Moge de Here u allen troosten en nabij zijn.

Obituaries

Our heavenly Father, in his infinite wisdom and love, brought home in glory, his child, our beloved friend,

TINA ZIETSMA

in her 63rd year. For many years we have enjoyed her warm friendship and great faith in Christ her Saviour. May the Lord comfort and strengthen her husband Fred and their children. We will remember them in our prayers.
"In sweet communion, Lord, with thee,
I constantly abide;
My hand thou holdest in thine own
To keep me near thy side."
Edward & Lucy Jorritsma
Bill & Pauline Kooistra
James & Wilma Lycklama
Karel and Jo Prins
Simon & Tilly Runia
Ralph & Audry Slump
Sally Visser

Personal

Christian gentleman, mid-30s, divorced, would like companionship with Christian lady. Please send letters to Box 4402, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Young woman, mid-twenties, with 2 small children, would like to correspond with Christian gentleman. Dutch or English language. Please reply to Box 4408, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Christian woman, mid-forties, is very interested in meeting a Christian man, same age. Please reply to Box No. 4380, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Business

Bakelaar Jewellers Ltd.
For the finest in solid gold Jewellery and genuine gemstones. Quality and service you can depend on.
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519-291-3280

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Gordon's Building Systems [Drayton] Ltd.
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Mrs. J.C. Vander Munnik
Book early to avoid disappointment.
Passport photo — fast service.
A family picture taken at your home. Old photographs copied and restored.
20 Millwood Place,
Hamilton, Ont.
Telephone: 389-9626

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95 mtrs. from beautiful sandy beach
close to fishing
20 km. from Chr. Ref. Church

429-2420
R.R.#1, WASAGA BEACH, Ont.
Site 30, Box 8

Len & Rita Bette

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Golden Lake
Come and spend your vacation this year in the beautiful Ottawa Valley. We are located right on the shore of Golden Lake. We have one and two bedroom housekeeping cottages, all with modern conveniences. Boat and motors, fishing, swimming and store. Also ten-site trailer park with water, hydro and washrooms. We look forward to seeing you this summer. Phone 613-625-2999 or write:
A & A's Resort
R.R.2, Golden Lake,
Ontario K0J 1X0
for reservations.
Archie & Anne Polstra [owners]

Sandy Bay Camp
Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R.#1, Hastings.
Don and Irene Crann
[new owners]

Little Europe Resort
Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid. (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orrilia.
Binnenkort hebben wij ook permanente staanplaatsen voor trailers beschikbaar aan het water.
R.S. Bakema
Telephone: 645-2738

Camps

Camp Ke-Mon-Oya
Summer camp for boys and girls, fall and winter weekend retreats for young people societies and adult groups. For more information call or write:
Bill or Sharon Lenters
Box 124, Unionville, Ont. L3R 2L8
Tel. 297-2398

Employ Wanted

18-year-old student needs job for summer. Preferably on farm. Contact Menno DeGroot, 2303 Fassel Ave., Burlington, Ont. L7R 3P4. Tel. 637-6269.

Dutchman, 23, who wants to emigrate, seeks (office) job in London-St. Catharines area. Has lived and worked near Jarvis in 1976 and 1977. 5 years general office experience (also modern bookkeeping systems). For information call 519-587-2667.

Pulpit Supply

Cobourg: Are there any ministers who would like to preach during our vacancy while vacationing in the area? Please contact Mr. John Van Egmond, clerk, Grace Christian Reformed Church, P.O. Box 656, Cobourg, Ont. K9A 4J3. Home phone: 416-344-7767.

Edmonton: The Maranatha Christian Reformed Church of Edmonton, Alberta requests summer pulpit supply for Sundays, July 15, 22, 29, Aug. 5, 1979. Pastors visiting our area and willing to preach are asked to contact Mr. Bill Visser, 3602-110 Ave., Edmonton, T5W 0H5, (403)-477-8516.

Ministers Needed

BLYTH: The Blyth Christian Reformed Church is vacant. We are looking for someone to conduct our services, either part-time or full-time, or even occasionally. Parsonage available. Blyth is about 40 miles west of Stratford. Please contact Martin Wilts, R.R.1, Auburn, Ont. N0M 1E0 or phone: 519-523-4344.

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over 40 new and used, rebuilt Grands, Uprights, apt. size
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Waterdown, Ont.
L3R 3A1
416-689-6833

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DUNNVILLE: 62 acres with good house and barn, $79,900.

DUNNVILLE: 53 acres, 4-year-old, 3 bedroom house with double garage, $87,000.

WELLANDPORT: 15 acres excellent land. 4 bedroom home and barn, $87,900.

30 ACRES: well-kept 4 bedroom home and large barns for veal calves and hogs. Smithville area.

for more details call:
Andy Elgersma
Representative of
PACKHAM REAL ESTATE LIMITED
416-560-3111 or
416-957-7404 evenings
140 Centennial Parkway North, Hamilton, Ontario

Business Opportunity
Trailer park and excavation business. 16 acre trailer park with 70 hook-ups. Ideal location on paved road on Lake Erie in Niagara Peninsula. Very good 4 bedroom house. Equipment for excavation business included. Vendor will take back first mortgage at 10 percent to qualified purchaser.
For more details call:
Art Vanderviiet, representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4611 [evenings]

Farms For Sale
Broiler breeder farm, 9000 breeders capacity; 2 large barns in good condition; 40 acres land. Good house. Niagara Peninsula.

* * *

85 sows; new farrowing barn plus barns to finish 500 hogs at one time. 100 acres good land — 40 acres planted fall wheat. Good 3 bedroom brick ranch home. Good financing. Near Jarvis.
For more details call:
Keith Miller
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4077 [evenings]

Farm For Sale
One of the best! 330 acres dairy farm; all workable. 5 miles S.W. of Stayner, Ont. Immaculate 6 bedroom house with attached double garage. Large barn, 85' x 50' and a roving shed 85' x 53'. A tie-up for 65 stanchions. Stable clean 2 years old. New Surge pipeline milking. Milking herd #1 MS quota available. Listed for quick sale. Phone: 1-705-428-5792 (collect).

Classified Advertising

Real Estate

Ready to move or retire?
Come and live in Strathroy!
We offer you a 10 year old, white brick bungalow. Large livingroom with air conditioner, combination kitchen/diningroom, three bedrooms, three piece bathroom. Recroom, bedroom and laundryroom in basement. Nice landscaped lot, patio in backyard. Garage with automatic door opener. Walking distance from Chr. Ref. Church and Chr. School, about 10 minutes from downtown.
Call: 519-245-0454.

DAIRY FARM. Harriston, 176 acres. 50 cows no. 1 and 2 quota with or without machinery. Large dairy barn with 2 silos, stable cleaner, pipeline milk bulk cooler. Large implement shed new last year. 4 bedroom brick home in good condition. $400,000.

DAIRY & HOG OPERATION. Free stall dairy barn with milking parlor, automatic feeding, 2 silos 20 x 60 with unloaders. 60 cows, 40 purebred, 20 grades young cattle. Modern hog barn, automatic feeding, liquid manure system with large cement holding tank, agetator and pump. 500 hog capacity. Large bank barn for young cattle and automatic feeding for hogs. 14 x 45 silo with unloader. Full line of good farm machinery. 100 acres tile drained land. 4 bedroom brick home in excellent condition with appliances. Call Gerry Wierts, 1-638-2608 or 638-3395.
DON HOLST REAL ESTATE LTD.
REALTOR

Help Wanted

WANTED: Co-ordinating Secretary for new Salem central office in Toronto. Apply to:
Dr. D.W. Moncrieff, Director
26 Burnett Ave.
Willowdale, Ont. M2N 1V1
Phone: 223-7177

Help wanted for fruit farm and trucking. Must be 18 or over and have a Class D licence or its equivalent. Contact: 457 Main St. W., Grimsby, Ont. L3M 1T4 or phone: 416-945-8110.

Beltman Cabinets Ltd.
London, Ont.
requires a cabinet maker. May begin immediately. Please phone: 519-451-5460.

Married man for modern dairy farm starting Sept. 1st. Experience with cows and machinery preferred. Home supplied. For further information phone: 832-6815 or write to Wabybrook Farms, R.R.#1, Deep Creek Rd., Enderly, B.C. V0E 1V0.

OFFSET PRESSMAN – EXPERIENCE
required to operate modern multi-colour presses. Steady employment, excellent wages, working conditions and fringe benefits.
Board of Publications of the Christian Reformed Church
2850 Kalamazoo Ave., S.E.
Grand Rapids, Mich. 49560

Floral route salesperson needed. Experience not essential. Must have good driving record. 5-day week. Please submit resume to Box 4407, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Effective August 1, 1979, the First Christian Reformed Church, London, will be in need of a part-time **Custodian**. For this position we prefer a semi-retired couple who may also be capable of doing some light maintenance or repair work. House available near the church. For information call Gerry Buruma, res. 455-0909 or Rev. D.J. Hart, church office, 432-7997 or write First Christian Reformed Church, London, 513 Talbot St., London, Ont. N6A 2S5.

Help Wanted

Christian Reformed World Missions

seeks applicants for the position of

Personnel Secretary

Qualifications include background in CRC mission activities, preferably with mission field experience, administrative skills, and ability in personal relationships. The position involves coordination of the recruitment process, home service missionary activities, evaluation, and maintenance of personnel records. Application must be received by June 25. Request details from:

Executive Secretary
CR World Missions
2850 Kalamazoo Ave. S.E., Grand Rapids, Michigan 49560

Driver/Warehouse Man Needed

We are looking for a driver for a small truck who also has some warehouse experience. This is for full-time employment. Good wages and excellent company benefits.
Please send resume to:
Triple C Imports Ltd.
520 Parkdale Ave. N., Hamilton, Ont. L8H 5Y5
Phone: 544-3475

The Ontario Alliance of Christian Schools

invites applications for the position of

Executive Secretary

The applicant should possess a congenial personality, clerical proficiency (75 w.p.m.), bookkeeping knowledge, familiarity with standard office equipment, 3-5 years of experience and an ability to work independently. The successful applicant is to be directly responsible to the Executive Director of the Alliance, which is a service organization of the Christian schools in Ontario. Duties are to commence by June 15, 1979. Salary and benefits to be commensurate with experience. Please forward resume to:

W.H. Hultink
Executive Director, OACS

For additional information write or call:
Mr. Hultink
547 West 5th St., Hamilton, Ont. L9C 3P7
Tel. 388-0435

Assistant Superintendent

Ground and Vehicles

To have responsibility for day-to-day maintenance of a large landscaped area, as well as maintenance of ground equipment and transport vehicles.
Applicants
- should possess a post-secondary degree or diploma in horticulture
- diplomas or certificates for vehicle and equipment repair
- exterminator licences, class 1 and class 3 desirable.
- Proven supervisory and administrative ability as well as several years experience in related fields is essential.

Reply in confidence

York UNIVERSITY

C.G. Van Ginkel
York University
47 Keele St.
P.P.W., Room 114
Downsview, Ont.
N3J 1P3

Teachers Needed

Richmond Christian Elementary School

still needs a teacher for a grade 5 and 6 combination.
Applicants are invited to write or phone:
Mr. G. Dykstra, principal
8180 #2 Road, Richmond, B.C. V7C 3M3
Phone (604) 277-4714

Teachers Needed

Due to unforseen circumstances

Lambton Christian High School

will have an opening for a teacher with

English and/or Math

background beginning September 1979.
Send resume to Mrs. Karen De Waal
1458 Cathcart Blv., Sarnia, Ont. N7S 2J2
or contact the school at: 519-337-9122

Thunder Bay Christian School

requires a

Teaching Principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder Bay is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807)345-0773 (home).

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested contact:
Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

Guelph: John Calvin Christian School requires a **part-time teacher** for the **senior grades.** Please call Jake Vriend, principal, 290 Water St., Guelph, Ont. Telephone: 519-824-8860 (school).

Brantford: Brantford Chr. School requires a part-time teacher (one day per week) for the senior grades. Please send inquiries to Brantford Chr. School, 7 Calvin St., Brantford, N3S 3E4; Attention Education Committee. Phone 1-519-752-0433 (school).

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World missions update

Prison chaplains' numbers may be cut to half

Toronto [CCP] — Some prison chaplains are predicting a 50 percent decrease in their numbers. This is despite an apparent promise by senior federal officials to maintain present chaplaincy strength in Canadian penitentiaries while a year-long study is carried out.

At present, only 37 of the 47 full-time Roman Catholic and Protestant chaplaincy positions provided for by the government are filled, according to an executive of the inter-faith committee on corrections.

Last month, all chaplains received a letter from Chaplain-General John Nichols reassuring them that the present chaplaincy strength would be maintained. But already some regional directors-general of the penal system are reported to be blocking appointments to fill chaplaincy vacancies created through retirements.

Part of the curtailment of chaplaincy work is due to the across-the-board cutback in federal spending. In addition, some regional supervisors of the corrections system believe that for each institution, there should be only one, not two chaplains, to serve both Roman Catholic and Protestant inmates.

More than 700 letters have been received by the solicitor-general's department, according to reports, which support the maintenance of prison chaplaincy at its full strength. Heads of churches have written to the commissioner of penitentiaries expressing their support for chaplaincy work.

In addition to the 37 Protestant and Roman Catholic chaplains serving in federal prisons, the Canadian Penitentiary Service supports a Toronto community chaplaincy service on an annual contract basis.

Hold your fire and pass the lemon meringue pie

Claremont, Ont. [CCP] — There were rumors that women wielding rolling pins would march on Ontario's parliament but the so-called "turkey" war was never waged.

The uproar, which threatened to make church bake sales and turkey suppers a thing of the past, was stirred up when the director of environmental health services for the Durham region sent a letter to local churches and service organizations calling for a halt to food cooked at home and brought to public premises.

In the letter, Dr. J.E. Watt said the Public Health Act stipulates that three sinks — for washing, rinsing and disinfecting — be used when preparing food served to the public to avoid food poisoning.

Rural church-goers were up in arms, foreseeing the death of rural community life if church suppers and bazaars were prohibited. Concerned citizens registered their complaints with the provincial government.

Ontario Minister of Health Dennis Timbrell stepped in, and sent a memo to boards of health across the province, urging "discretion when applying ... regulations to local community activities."

While Dr. Watt still maintained that there shouldn't be a separate set of rules for churches, William Newman, provincial minister of agriculture and food, who attends Mount Zion United Church in the Durham region, issued a press release saying the government won't shut down church suppers and bake sales.

"The intent of the (health act) legislation was not to affect church groups," he said in an interview. "There are certain basic health standards that must apply at all times, and church groups are aware of these and practise them."

The situation is under review with both sides having reached a somewhat uneasy truce.

Is it still Sunday school if it's on Thursday?

Toronto [CCP] — The Catacomb Community, a local experiment in Christian education, has come of age.

The basis and success of the catacomb community, which meets on Thursday after school, is its wholehearted, serious approach to the teaching of Christian values and precepts found in scripture in a way that is both challenging and exciting for children.

The Anglican, Roman Catholic, United, Lutheran and Presbyterian churches lend support through prayer, financial aid and with staff for the teaching team.

Getting the participants is not difficult either. "Children bring their own friends. They are their own missionaries," says Ruth Herridge, a principal organizer of the community since its inception in 1971.

Ms. Herridge and Mary Kilgour, another of the initiators, both active Sunday school teachers, felt the system, in most denominations, was inadequate for both teachers and children.

The usually antique facilities and equipment differs widely from their public school experience.

The Catacomb Community charges a nominal fee of $20 per student for enrollment in the club to provide the professionally trained co-ordinator and teachers with honoraria. A donation is also made to theological colleges whose students "work" at the community through field education programs. The fees, supplemented by donations, also cover all expenses.

Mennonite program to help the handicapped

Winnipeg, Man. [CCP] — "Handicapped people are not objects of pity, but dynamic fellow human beings; not recipients of charity but persons needing opportunities to exercise their full rights as persons," says the philosophy statement of the Developmental Disabilities Council.

The Council was created by the Mennonite Mental Health Services to clarify the goals of the developmental disabilities program for Canada and the U.S.A.

The program will concentrate on church-related developmental disabilities facilities and programs, and education for schools, colleges, seminaries, and churches. A staff person, likely to be located in the Mennonite Central Committee (Canada) offices in Winnipeg will be hired.

trudeau's canada

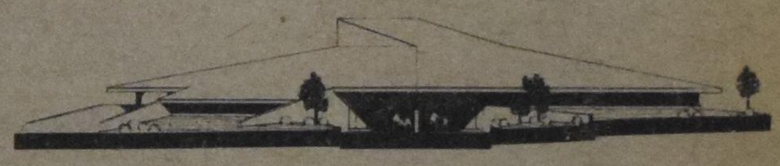
TRUTH AND CONSEQUENCES

PHILIP C. BOM

To understand our present Prime Minister and be an informed voter on May 22, you can read Trudeau's own writing, government policy statements such as "The New Society," "The Way Ahead," and the various books about Trudeau by both his followers and his opponents.
Or, you can read *Trudeau's Canada* instead.

$3.95 Available at your local bookstore.

New Mexico Fellowship Hall Dedication August 11



Christian Reformed Home Missions invites all members of the Christian Reformed churches and others who are interested to join in a celebration of thanksgiving and praise to God on the occasion of the dedication of the new dining facility on the Rehoboth Christian School Campus.

This stop on your vacation trip can be a beautiful opportunity for your whole family to experience at first-hand a sample of all that God is blessing after eight decades of CR mission effort among the Navajo and Zuni Tribes.

CHRISTIAN SCHOOL TEACHERS returning from the CONVENTION in California are invited to spend a day or more on the Indian Mission Field.

Information about the dedication activities on the campus near Gallup, New Mexico, lodging, camping, short school bus tours of the area, places of worship in the nearby Christian Reformed Indian churches, and other events and attractions in the area can be obtained from the Dedication Chairman, Mr. Keith Kuipers, Box 41, Rehoboth, New Mexico 87322, USA

Christian Reformed Home Missions

Your gift to CARE can mean safer water for rural families, thus ending many serious problems. A village pump means no more lost time and energy walking miles for the day's supply. It means better sanitation practices and reduction of energy-sapping diseases. It means more children can attend school. It means their mothers can devote more time to household tasks, the family garden or to learning nutrition, hygiene, sanitation and family planning at CARE-built health and nutrition centres in CARE's integrated water and health programs. Your dollars can help CARE break the poverty chain: no water = no agriculture = no food = no strength or incentive to work.

CARE* *with all your heart...*

Send your donation to-day to
CARE Canada
Dept. 4, 1312 Bank St., Ottawa K1S 5H7

* Registered Trademark

"Coffee Break" evangelism workshop

The "Coffee Break" evangelism program is a method of evangelizing in local neighborhoods through Bible discovery. Many church people in Canada and the U.S. have used the method as a successful way of reaching others with the Word.

Materials that provide information about such a program, as well as actual study material, is available on Colossions, I John, John, Acts, Luke, Romans and Thessalonians, all with provocative questions that can be answered from Bible passages.

To assist churches and individuals in the program an all-day workshop will be held in the Burlington Christian Reformed Church on June 19th or 20th from 8:30 till 5:30. Mrs. Neva Evenhouse, one of the founders of the program, will lead the workshop. Deadline for enrollment is May 31st. Lunch will be served.

Contact either: Mrs. Judy Heeringa, 21 Leslie St., Stoney Creek, Ont. L8G 2P9 or Rev. L. Smedes, Christian Ref. Home Missions, 2850 Kalamazoo Ave. S.E., Grand Rapids, Mich 49508.

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Hollandse Dag in York

30 mei aanstaande komt er weer een Hollandse dag in de York Christian Reformed Church.

Aanvang 10 uur.

Ds. Harry Van der Wind uit Lindsay hoopt voor ons te spreken.

Tickets $3.00 per persoon aan de deur.

Koffie en lunch inbegrepen.

L. Huizingh
Public Accountant
234A Yonge St. S., Aurora
Aurora 727-9797
Newmarket 898-4313
Toronto 883-1206

On **FRIDAY, JUNE 1, 1979 at 8:30 p.m.** plan to attend an

ORGAN CONCERT

By

Mr. Christian (Chris) Teeuwsen

a senior at Dordt College, Iowa, majoring in music.

Featuring works by Bach, Reger, Franck and Widor.
To be held at the St. Thomas Anglican Church,
99 Ontario St., St. Catharines, Ont.

Everyone is cordially invited to attend.
A freewill offering will be received.

On **Saturday, May 26, 1979 at 8:30 p.m.**
plan to attend an evening of music by the:

Christian Choir

New Life

with orchestra

Featuring works by Vivaldi and Mozart.
To be held at the Covenant Christian Reformed Church,
Parnell and Bunting, St. Catharines, Ont.
Proceeds of collection for organ fund
Covenant Christian Reformed Church

Ad courtesy of Niagara Steamatic

NOTICE
to all congregations and school societies

The C.C.E.F. has a beautiful slide and sound program available for showing at your next congregational or society meetings entitled: **"Growing in Christ"**. It tells the story in 20 minutes about the CSI (formerly NUCS) Curriculum program as funded by the Canadian Christian Education Foundation. Why not invite us to one of your meetings.

For details contact our Executive Director:
Fred Vander Velde at 416-637-3794

FOUNDED 1975

CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.
2389 St. Frances Drive, Burlington, Ont. L7P 1V3

Shalom Manor

Grimsby, Ont.
(Classis Hamilton Home for the Aged)
With an opening date in mind of approximately August 1, 1979, the Board invites

APPLICATIONS

for residence from anyone desiring to live and receive care in a Christian Home for the Aged.
Phone (416) 945-3324 (administrator) or (416) 563-7904 (secretary Board), or write to Box 1078, Beamsville, Ont.

CALVINIST CONTACT **Subscription form**
$10.00 for 1 year;
$19.00 for 2 years.

Please send Calvinist Contact to:

Name _____

Street _____

City _____ Prov. _____

Postal Code _____

99 Niagara Street, St. Catharines, Ontario L2R 4L3

Announcement

This is to announce that Southall-Sieders Funeral Service has joined Dodsworth & Brown at New St., Burlington, Ont. H. Sieders will continue to operate his Ontario St. funeral home to be known as Southall-Sieders and Dodsworth & Brown.

H. Sieders is appointed assistant manager of both Burlington locations and can now offer both Burlington or Hamilton (Bay & Main) facilities to his client families. On or before December 31, 1979 H. Sieders will be appointed manager of both Burlington funeral homes.

On April 1, 1980 (10 months) Southall-Sieders Funeral Service will cease its operation on Ontario St., Burlington and jointly share in and with Dodsworth & Brown's facilities at its location on New St., Burlington. In this way we hope to provide more spacious facilities, larger parking area and a more centrally accessible location, in order that we may be able to provide and render continued professional, efficient and personal service to which Burlington families have become accustomed. The funeral home will then be known as Dodsworth & Brown and Southall-Sieders Funeral Home, H. Sieders — Managing Director.

LET'S PLAY CHESS

THE MARCH LADDER

Contestants Problems:	#777	#778	#779	#780	Sub-Total	Prev. Total	Total	
Points:	3	2	3	2	10			
K. Amsinga (III)	3	2	3	2	10	82	92	Winner!
M. Mellissen (V)	0	2	0	2	4	63	67	
B. Cooke	0	2	0	2	4	54	58	
H. Brouwer (I)	0	2	3	2	7	34	41	
J. Wilms (III)	0	2	3	2	7	30	37	
F. Vander Woude (I)	0	2	0	2	4	10	14	
A.J. Klein (I)	0	2	3	2	7	7	14	
H. Douma (II)	0	0	0	2	2	8	10	

Comments

Hearty congratulations go to Mr. Amsinga who reached the top of the ladder for the fourth time and is entitled to a book prize which the publisher will send him soon. Mr. Amsinga found all the correct key moves to the problems published since March of 1978. An excellent record!

The two-movers were much easier than the three-movers. One solver commented on #779 "tough and sneaky, do I get paid by the hour?" Most of the solvers thought 1. Q-N7 was the key to #777. Perhaps too much time was spent solving the problem as it was published incorrectly. The correction was placed in the April 6, 1979 issue.

March Solutions

#777 (Grasseman) Key: 1 Q-R2, threat: 2. QxR and 3. QxR mate. Variation: 1. --, RxQ; 2. B-N1 and 3. N-N3 mate. Try: 1. Q-N7?, R-Q7; 2. B-N1, R-Q5 no mate 1. Q-B4?, P-R5; 2. B-N1, R-K6 no mate.

#778 (Barulm) Key: 1. N-R3, threat: 2. NxP mate. Try: B-B6?, NxR; 2. no mate.

#779 (Alberda) Key: 1. P-Q4 no threat. Variations: 1. --, KxP; 2. Q-Q2 ch, K-B5; 3. BxR mate, 2. --, K-K5; 3. QxR mate. 1. --, K-B6; 2. Q-Q2 ch., K-B5; 3. N-K3 mate. 1. --, K-Q6; 2. Q-K3 ch., K-B5; 3. N-Q2 mate. 1. --, R any; 2. Q-B1 ch., K any; 3. R-Q2 mate. 1. --, BxQP; 2. BxR ch., KxB; 3. Q-K6 mate, 2. --, K-Q6; 3. Q-Q2 mate. 1. --, BxRP; 2. NxP ch., K-B6; 3. Q-Q2 mate, 2. --, K other; 3. Q-K3 mate. 1. --, BxNP ch., 2. BxB ch., K-B6; 3. Q-Q2 mate. Try: 1. Q-R1?, RxQP no mate 1. Q-K6?, K-Q6; 2. NxB ch., PxN 3. no mate.

#780 (Gugel) Key: 1. N/K7-B5 threat: 2. N-N3 mate.

Dutch Solutions

#777: 1. Dh2! dr. 2. De2: en 3. Db2: mat. 1. --, Th2:; 2. Lb1 en 3. Pb 3 mat

#778: 1. Ph3 dr. 2. Pg5: mat

#779: 1. d4! tempo

#780: 1. Pef5 dr. 2. Pg3 mat

CALENDAR OF EVENTS

May 26	"Found Free" in concert in the Mohawk College, Fennel Campus, at 7:30 p.m.
June 1	Organ concert by Christian Teeuwsen in the St. Thomas Anglican Church, Ontario St., St. Catharines, at 8:30 p.m.
June 13	Hollandse Dag in de Community Hall, Moorefield Park at 10:00 a.m.
June 16	Groniger picnic, at the Grand River Conservation Park, Rockwood, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 1	May 30	May 29 (noon)	May 25 (noon)
June 8	June 6	June 5 (noon)	June 1 (noon)
June 15	June 13	June 12 (noon)	June 8 (noon)

Books

Counselling

Who is competent to counsel?

People Helping People by Harold Ewing Burchett; published by Moody Press, Chicago, Ill., 1979; distributed in Canada by Home Evangel; 121 pages; price: $6.95. Reviewed by Mary Vander-Vennen, Christian Counselling Services, Toronto.

This is another book designed to prove the thesis that "every Christian can counsel."

By "counselling" Pastor Burchett does not mean therapy, though he himself nowhere defines or limits his concept of counselling. His book is rather his view of evangelism and of building up the faith of those who are saved.

In that more limited context the author makes some good points. Certainly Christians ought to be more able and willing to exhort each other. But the book shares the weakness of so many books of this kind: generalizations which don't hold, overly simplistic ideas about people, texts torn out of context and zapped at people like so many bullets, and worst of all, such preoccupation with what he needs to say next that he hardly seems to hear what people are saying to him.

Pastor Burchett is right in saying that the Body of Christ is not functioning as it should. But I'm afraid his approach will discredit both pastoral care and professional counselling. As church members we can't afford to be so busy giving answers that we never hear the questions.

History

Vietnam after the great war

Reaching the Other Side. The Journal of an American Who Stayed to Witness Vietnam's Postwar Transition by Earl S. Martin; published by General Publishing Co. Ltd., Don Mills, Ont., 1978; 281 pages; price, $13.95. Reviewed by Rev. J.D. Tangelder, Bacalod City, The Philippines.

Earl S. Martin, a young Mennonite from Pennsylvania, went to war-torn Vietnam to help people in need: the homeless, the maimed, the suffering. His principle task was to "plow up swords": the millions of undetonated shells and grenades that threatened the farmer toiling in his field with death or mutilation.

Martin learned to speak Vietnamese fluently. He tracked by foot and bike through the countryside. When the Americans left, he stayed behind to witness the take-over by the North Vietnamese.

The author established communication with the Viet Cong. His reasons for meeting with them were his theological roots, and the "MCC's (Mennonite Central Committee) principles of no political discrimination, the dictates of the Paris Accords, pragmatic considerations for our own safety, and sheer unrepressible curiosity."

Martin is a critic of the U.S. participation in the Vietnam war effort. He believes that the American involvement in Vietnam has been more damaging than helpful. He says, "the American war tactics had been just too destructive of lives, property and culture to be regarded as defending the people's freedom or anything precious to the Vietnamese." He puts a large share of the blame of the Vietnamese debacle on the shoulders of the Americans. As I read the book, I got the impression that the Americans were often the villains and the Viet cong "the good guys."

The author concludes the book with the wish, "like a frenzied surf after the storm, the soul of this land churns in an unsettled ebb and flow. But the storm is over. Thank God. A cloud bank breaks and a star appears in the eastern sky. Might it be clear in the morning?"

Has his wish come true? Dark clouds over Vietnam are more threatening than ever. China and Vietnam are in conflict. Vietnamese are leaving their country by the droves. These refugees know the high risk, yet they continue to escape from the tyranny and oppression that came after the fall of Saigon in April, 1976. You don't risk your life when you have freedom and peace. For many, the only chance to flee lies in a dangerous flight across the seas. Thousands of "boat people," as the refugees from communism are called, are in refugee camps in the Philippines, Malaysia and other Asian nations.

The book is an interesting narrative of what happened after the U.S. pullout, but the author's strong anti-war sentiments has beclouded his objectivity.

The Church

Current events in the World Council of Churches

De Wereld-Raad in discussie by Dr. K. Runia; published by J.H. Kok, Kampen, The Netherlands, 1978. Reviewed by Rev. H. Getkate, Belleville, Ontario.

This is an excellent book which treats fairly and responsibly the World Council of Churches and the issues in which it is involved. It is a concise, but interesting historical analysis of the development of the W.C.C. cast into the context of what Dr. Runia considers to be the original and continuing dilemma of the Council: how to effect the ecumenical witness of the church without becoming divided on the basic testimony of the church in her work. Too bad it is only published in Dutch.

Writing for pastors and other leaders in the church, Dr. Runia sketches the roots and development in context of the W.C.C.'s objectives and its realization of those objectives, the place and function of the Bible in the normativities of the Council, the nature of its ecumenicity, missions in the whole of Council's development, contemporary socio-political engagements of the Council. What makes all of this a lively reading is its format. Each of Dr. Runia's analysis and theses about the Council is replied to by authorities from within the Council: Dr. Flesseman-Van Leer, Dr. H. Berkhof, Dr. H. Vanden Heuvel. Hence its title: **De Wereld-Raad in discussie** (The World-Council in Discussion).

I believe it is fair to say that the historical movement which originally conceived and gave birth to W.C.C. in Amsterdam, August 23, 1948 was missionary fervor within the churches. William Carey already proposed a missionary conference to be held in Africa in the mid 19th century. That conference never came about. The World Missionary Conference of 1910 (Edinburgh) was expression of that same evangelistic zeal. It was the Evangelical Alliance (London 1846) Bible Societies and other evangelical groups which helped move denominations to attendance. To this day evangelicals and charismatics are very much a part of the witness within the W.C.C.

Much of the "success" and failure of the W.C.C. from its formation to its present demise (Amsterdam, August 1948 — Jamaica, January 1979) may be traced to its founding principles. What were these principles? Some broad undefined ecumenicity. How was this ecumenicity to be achieved? Neither by compromise, nor conciliation nor creedal-doctrinal formulation; but by planned avoidance of what ever might be controversial from the official agenda of Council. The fallacy of the council from its earliest beginnings has been that such matters as objectives of the council, the Bible, Jesus, hermenentical questions can be discussed, but only in the sectionals (workshops) and never on the formal agenda. Reading the papers of those sectionals one feels like a gourmet in a delicatessen. It's all there. All that is, except a basic workable and normative concept of ecumenicity.

Because the W.C.C. failed to formulate norms (guiding principles) for its commitments and engagements, a slow glacier-like drift occurred which emerged powerfully in this year's meeting of the Central Committee of the W.C.C. in Jamaica (Jan. 1979). The agenda was faced with a mountain of criticism. **Christianity Today** (Feb. 2, 1979) called it, "World Council of Churches: A Case of Indigestion". That indigestion was pre-diagnosed in Dr. Runia's book.

The thing that impresses one about Dr. Runia is that fully aware of the issues, shortcomings, hopes and aspirations of the W.C.C., he continues in his dialogue with them. One wonders about many of us: if perhaps we have retreated too far into our conservative cocoon. Perhaps a more lively interest in the concerns facing the Council would have sparked among us relevant prophetic witness for the Kingdom on such issues the W.C.C. is at least rightly or wrongly engaged in, ignored by many of us. I for one happen to believe this could be so. Reading Dr. Runia's book would be a helpful first step.

Bible Study

In defence of infallibility of Bible

God's Incomparable Word by Harold Lindsell; published by Victor Books, S.P. Publications Inc., Box 1825, Wheaton, Ill. 60817, U.S.A. and by Scripture Press, Whitby, Ontario, 1977; 117 pages, paper; price: $2.25. Reviewed by Rev. Johan D. Tangelder, Bacalod City, The Philippines.

Which voice are we to believe or depend on in our confused age? The world presents many choices, but we must choose for the Christ of the Scriptures. There is no other Jesus than the biblical Jesus. The main purpose of the Bible, says Lindsell, "is to bring us face to face with Jesus. He, along with his Father, and the Holy Spirit, are the major persons revealed and made known to us in this Book."

Dr. Lindsell, former editor of **Christianity Today** and the author of the bestselling book **The Battle for the Bible**, has made another excellent contribution to the whole discussion on the inerrancy of Scriptures. In simple and straightforward language he presents the claims about the Bible to "lay people" who have not had formal theological training.

The author's chief purpose for writing his book is to tell "that the Scripture and the Word of God are one and the same; and that Scripture in all of its parts is trustworthy, or free from error, or infallible, or inerrant — for they all mean the same thing."

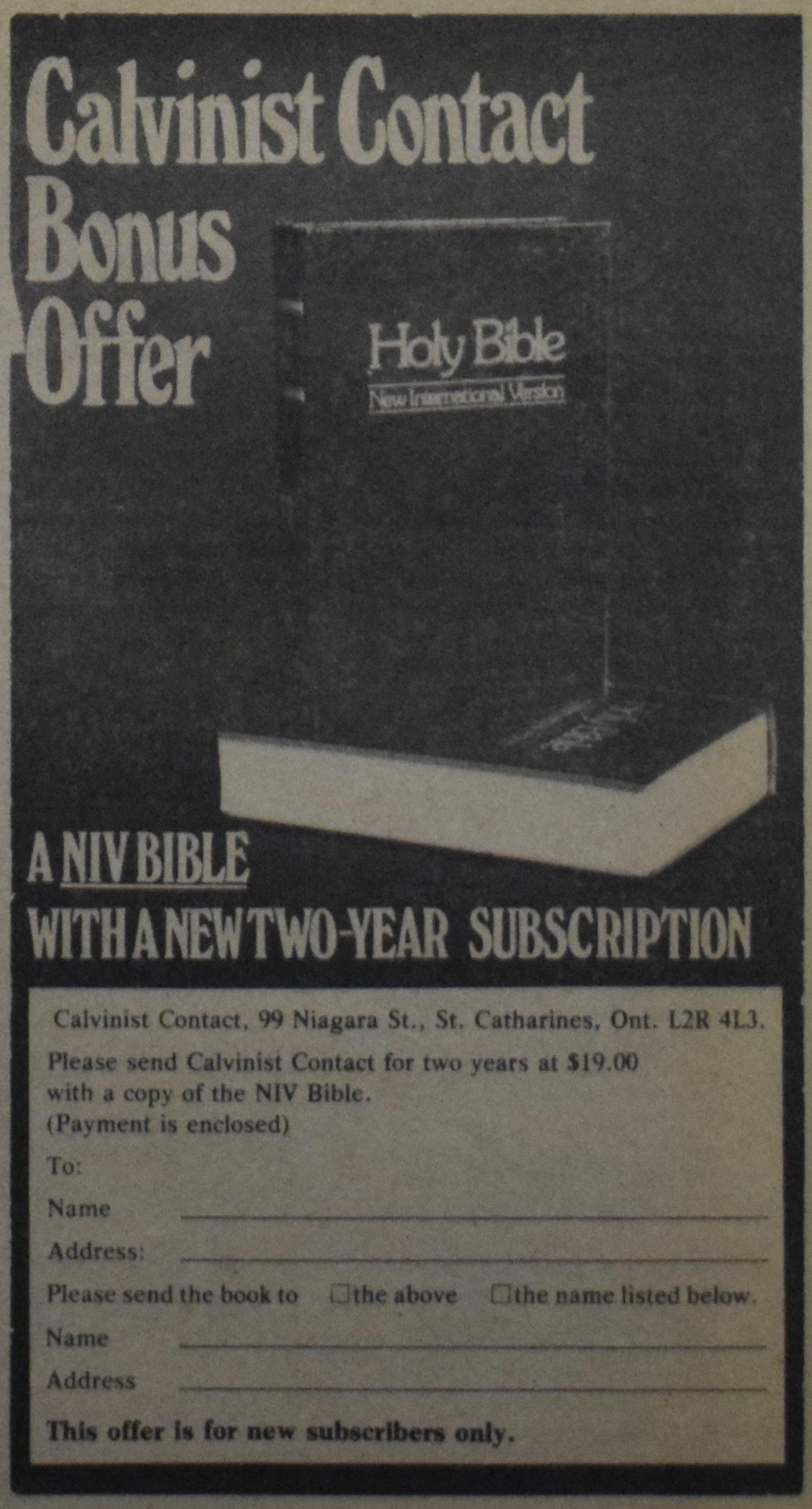
What will happen when we no longer accept inerrancy? Dr. Lindsell says, "that once you dilute this claim to complete trustworthiness you open the floodgate to doubt about all parts of the Bible. And the history of the Church shows that once infallibility or inerrancy is compromised other great doctrines of the Christian faith suffer as well."

The author shows in his book that the current denial by many of the complete trustworthiness of the Bible is a contemporary and recent phenomenon; and it runs counter to the established view of the Church. It was not until the eighteenth century that the question, "Is the Bible trustworthy in all its parts?" dominated the scene. From the eighteenth century until the present, the Church has wrestled with this problem.

What is the Bible? "The Bible is the only trustworthy source for our religious knowledge; that what it says can be trusted; and that the books that compromise the canon of the Old and New Testaments are true in all of their parts. They do not tell lies; we can depend on what God says in them."

Throughout the book, Dr. Lindsell emphasizes the inerrancy of the Bible. But in the conclusion he points out that we must not only know and believe the Word of God, we must also practice it. "The first step in the Christian life is to know the Word of God, the second step is to do the will of God."

I heartily recommend this timely book. It can be read for our personal edification; but it is also intended for group studies. A leader's guide is available at the cost of $1.25.



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